# The Womens Missionary Magazine

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## A WONDERFUL LIFE

### A Tribute to Booker T. Washington.

BORN a slave, without a record of either the place or date of his birth; permitted to grow up in the midst of the direst poverty, without any of the refining influences or tender associations so essential to the happiness and welfare of a little child; compelled at a very early age to work in the salt and coal mines of West Virginia, under conditions which the most heartless exploiter of child labor, in these days, even if the law permitted, would hesitate to impose upon any human being; with no opportunity to go to school and satisfy his insatiable thirst for knowledge; without even a chance to play, for which the soul of every child hungers; without a word of encouragement or a whisper of hope from any one, with the possible exception of his kind but poor and ignorant mother; without even a family name; with everything, in both heredity and environment, against him and with nothing in his favor, these are a few of the countless and apparently insurmountable difficulties which surrounded the birth and childhood of this man. Can it be that out of the depths of such hopeless conditions, there could come, not only a great leader of his race, but also one of the greatest educators and philanthropists which any age or race has produced—a man of sterling character and brilliant achievements, who would be honored by degrees from some of America's greatest universities, whose fame would extend across the seas, and whose untimely death would be sincerely mourned by all who knew his worth and work.

Certainly a half century ago, no one would have prophesied such a future for such a child, and even today with an intimate knowledge of the achievements of the all too brief life of Booker T. Washington, it is exceedingly difficult for us to believe what we so certainly know. How he made himself the master of his fate and won for himself such a prominent and permanent place in the educational world is an interesting study. Fortunately, the secret of his phenomenal success is not enshrouded in any mystery to be solved by some biographer with a theory of his own invention. Booker T. Washington was his own biographer. In *"Up from Slavery," with its wealth of interesting and instructive contents and its charm of simple and direct style, he tells the wonderful story of his struggles and achievements. In it all there is not a single

note of complaint or bitterness because of his hardships and not a word of boastfulness regarding his attainments.

The fundamental principles upon which he constructed his philosophy of life and built his hope of success is found in his own statement, frequently repeated in modified form, that, "Every persecuted individual or race should get such consolation out of the great human law, which is universal and eternal, that merit, no matter under what skin found, is, in the long run, recognized and rewarded." The success which he believed he could win by meriting it was not however, in any sense, a selfish success. He earnestly strove to succeed in order that he might thereby be able to serve the better. In his autobiography we read: "From my early childhood I have had a desire to do something to make the world better, and then be able to speak to the world about that thing." It was this desire, aroused in early childhood and deepened by the experiences of each passing year, that impelled him to perform deeds of heroic self-sacrifice—literally to give his own life in unselfish service for others.

—Extract from address by O. T. Carson—Editor of Ohio Educational Monthly,
Published in Southern Workman May 1916.

*"Up from Slavery" an autobiography of Booker T. Washington, Doubleday and Page publishers, Garden City, New York—$1.50. Read it.

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***DESCRIPTION OF THE MONUMENT**

The figure of the man whom Booker T. Washington is helping is largely in the shadow. The head of the man, however is emerging from the darkness of ignorance, superstition, and other handicaps. It is well in the light and is raised so that the expectant, though dazzled, eyes, looking far ahead and upward, have in them the sign of vision. The man whom Dr. Washington is helping has powerful shoulders, torso arms, and legs. He is a man of great physical strength and promise; he is one who commands respect and admiration for his physique, a man built to endure and accomplish one worthy of all the best all-around training which American institutions can give. On the book, which the black man holds, there are a campass and a carpenter's square. Near by there is a plow, typifying agriculture and there is an anvil typifying labor, together with a pair of tongs and a hammer. The emerging black man, whose eyes are some what dazed with the strong, new light, has a firm grasp, however, on the book and the simple implements—compass and square—which help men plot their construction work. To see the figure of Booker T. Washington is to carry away the picture of a man who stood up straight and firm under the heavy burdens of millions of Negroes; who carried in the deep lines of his forehead and face the signs of victorious struggle.

Wm. Aery, Editor in Southern Workman.

*See Frontispiece

# THE TREND OF THE RACES.

By Dr. George E. Haynes.

(Home Mission Text Book).

Chapter Two—Sixty Years of Progress.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

"He knoweth what is in the darkness and the light dwelleth with Him." "The progress of a people cannot be set down in figures." Wealth can not measure the struggle that secured it. Statistics concerning literacy do not indicate the educational attainment. Office holding and participation in civic affairs do not denote "the progress made in the habits of self government." The transition in the home life of the race cannot be pictured. But all these are "positive signs, however, of the onward march of a people struggling up from serfdom towards freedom, from ignorance toward intelligence, from poverty towards competence and from degredation towards the place" which lead Viscount Bryce, the great English statesman and historian to say that "the American Negro in the first thirty years of his liberation made greater advance than ever was made by the Anglo-Saxon in a similar period." True, the conditions were radically different. The Negro lived in the midst of aggressive and progressive people, even if he did not share their advantages. He had as his friend and helper a strong political force which made him a freeman.

The Negro had been the dependence of labor in the South, so after his emancipation, his need was still felt and he became employed on a wage basis. His wage was small and conditions very little improved and the range of his labor largely confined to his former occupation; but schools were opened, opportunities of education offered and, more than that, there was placed before him "examples of clean living, high thinking and brotherly cooperation. There is no brighter page in the history of Christian missions than the work and devotion of these teachers." But could the Negro have appreciated and used these opportunities and made the progress he has in sixty years had he not possessed native capacity, "unbounded aspirations and a willingness to work?"

There are four phases of life that determine the position and power of any people—economic, intellectual, social and religious. A deficiency in any one will lower or even counteract the rest. Economic resources are necessary to life; an educated intellect is necessary for the appreciation of the values of life; the social side of man is necessary, for character is social as well as individual; and "religious faith is the great stabilizer of human life."

## ECONOMIC RELATIONS.

The Negroes are a wage earning people. In 1910 of 7,000,000 Negroes over ten years of age, 5,000,000 were reported as "engaged in gainful occupations" and over half of these, men and women, were in agricultural work. Nearly all of these were employed by white people and worked in the same occupations and often on the same jobs as white people. Today the vast majority of Negro workers are in agriculture and unskilled, lower paid industries, yet their advance in mechanical pursuits is one of the strongest evidences of their development.

### INDUSTRIAL RELATIONS.

In the June 1922 Missionary Review of the World the following summary of "A Half Century of Progress" is given by Dr. Work of the Tuskegee Institute.

**Some Lines of Progress.**

| | 1866 | 1922 |
|---|---|---|
| **Economic Progress** | | |
| Homes Owned | 12,000 | 650,000 |
| Farms Operated | 20,000 | 1,000,000 |
| Business Conducted | 2,100 | 60,000 |
| Wealth Accumulated | $20,000,000 | $1,500,000,000 |
| **Educational Progress** | | |
| Precent Literate | 10 | 80 |
| Colleges and Normal Schools | 15 | 500 |
| Students in Public Schools | 100,000 | 2,000,000 |
| Teachers in all Schools | 600 | 44,000 |
| Property for Higher Education | $60,000 | $30,000,000 |
| Annual Expenditures for Education | $700,000 | $28,000,000 |
| Raised by Negroes | $80,000 | $2,000,000 |
| **Religious Progress** | | |
| Number of Churches | 700 | 45,000 |
| Number of Communicant | 600,000 | 4,800,000 |
| Number of Sabbath Schools | 1,000 | 46,000 |
| Sabbath School Pupils | 50,000 | 2,250,000 |
| Value of Church Property | $1,500,000 | $90,000,000 |

Great progress has been made in agriculture, the leading occupation of the race. In 1866 only a few farms were under control of Negroes; they now operate approximately a million. They now cultivate 100,000,000 acres of which they have over 40,000,000 acres under their control. This is a remarkable showing, for at the close of the Civil war they had had no experience as farm owners or renters and had no other means of acquiring land except by the labor of their hands.

### PROGRESS IN INDUSTRIES.

While the South has been essentially an agricultural section yet it is fast turning to industries that it may meet its own needs and supply other sections and nations. Negro workers are found employed in railroad work, in mills, in mines, in "steel mills, foundries, shipyards, saw mills, lumber camps, and the cotton compresses and oil mills of the South look upon the Negro brawn and, sometimes, the brain as their mainstay." In the North a large field for occupation and employment opened to the Negro.

Ten years ago most of the Negro workers were engaged in personal and domestic service but the World War wrought great changes. The immigration that had for years supplied a large part of the unskilled and semiskilled labor in the North not only ceased to come but many even returned to the defense of their native lands. A labor shortage ensued. Surplus labor was discovered in the South, due to drought, flood and industrial depression. Negro labor was solicited and responded by the thousand. Our text presents an illustration.

The New York Central Railroad was short 500 laborers. These were sought at Chicago the usual source of supply of foreign labor but in two weeks only 15 were secured. Other places were visited with like result. It was necessary to turn to a source that had never been tried, the Negro of the South. The experience was an experiment for both employer and employee and suggested "race problems or complications." Within a month 500 Negroes were at work and

this number was increased to 1,500. The testimony of an official is worth reading and remembering. "No complaint of thieving or disorder or any misconduct was ever made by citizens on our lines. The Negro was more orderly than the hobo or Italian. He was cleaner than the Greek or Austrian. "One supervisor said 'The Negro is big, he is good-natured and speaks my language. I can get along with him' and another official when asked how he got along with the Negro replied 'How could we have got along without him?' The Negro is a gang worker. He is not a soloist. He is superstitious, lacks initiative, and taken alone is scared even of the dark. He is not a man for work requiring risk. He is strong, reliable, peaceable, American, for he came here with us and has been copying us ever since. The black man wants work at better pay. He is quite moral, very religious and several times more American than other laborers with whom he has come here to enter in competition. He is a hopeful, industrial asset, not a menace, no anarchist, no plotter.' "

There were four classes of Negro migrants. The first was the casual Negro laborer, the floating, the transcient; the second and the majority were thrifty, honest workmen seeking better things; the third included skilled artisans, carpenters, brick layers etc; the fourth class was made up of business men, shop keepers, agents and solicitors and professional men, lawyers, doctors etc. The migrants numbered nearly half a million.

AN ALLEY LAUNDRY

Courtesy The Southern Workman, Hampton Institute.

Such an exodus was bound to be felt in both North and South. In the South a shortage of labor followed which meant

increased wages and more consideration of employees. All organizations took steps to meet the new situation. Some efforts were made to prevent migrations but without avail. "Humanitarian, religious and economic motives began to run in the same direction. Social agencies found the business interests now actively concerned in plans for better schools, better housing, more nearly even-handed justice in the courts, and other improvements."

for the first time were well pleased. These workers proved themselves adaptable, teachable, and able to get along in a cooperative way with white fellow workmen from both North and South."

**BUSINESS ENTERPRISES.**

Agriculture has a close second in business enterprises. There are very few, if any, pursuits followed by white men in which there are not at least some Negroes engaged. "There are over 60,-

AN UNSANITARY BACKYARD

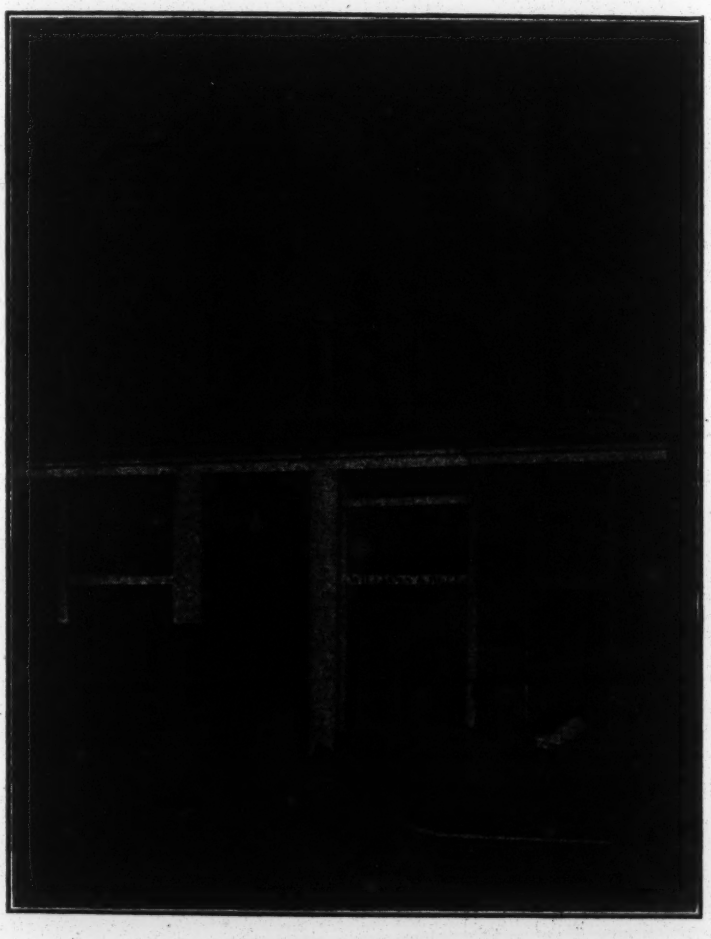
Courtesy The Southern Workman, Hampton Institute.

The North was also affected by this migration. Negro population doubled in some places and in others increased as much as 50% to 70%. They became engaged in the six basic industries, foundries, slaughtering and meat packing, automobiles, iron and steel products and glass manufacturing. These men made a "good record as to labor turnover, absenteeism and quantity and quality of work. Plants that employed Negroes

000 in the professions, that is, teachers, preachers, lawyers, doctors, dentists, editors etc. There are some 50,000 engaged in business of various sorts. Fifty years ago there were in the South no Negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians or surgeons; no Negro owners of mines, cotton mills, drygoods stores, insurance companies, publishing houses or theatres, no wholesale mer-

chants, no newspapers or editors, no undertakers, no real estate dealers and no hospitals managed by Negroes. In 1922 there were Negroes managing all the above kinds of enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, 700 drug stores and over 40,000 grocery and other stores. There are

The Virginia legislature in 1888 at first treated as a joke a request for a charter for a Negro bank, Virginia now has 14 of the 78 Negro banks in the country with a reported capitalization exceeding $2,750,000. The Jesse Binga Banking Firm purchased property on South State St. Chicago for $200,000. In almost every city, where feasible,



NEGRO PROPERTY IN HAMPTON VIRGINIA
The building owned by Dr. J. T. Lateinore, a successful dentist is occupied by three Negro firms.
Courtesy The Southern Workman, Hampton Institute.

500,00 or more Negroes working in the trades and other occupations requiring skill; blacksmiths, carpenters, cabinet makers, masons, miners, engineers, iron and steel workers, factory operators, printers, lithographers, engravers, gold and silver workers, tool and cutlery makers etc. (Pres. Moton of Tuskegee Institute).

Negroes are purchasing or erecting buildings for their business enterprises. Many of these enterprises are small but there are some corporations owning and controlling property worth millions of dollars. For instance, it is estimated that "the business of Negro insurance companies exceeds $60,000,000 with an annual income of more than $16,000,000

and with disbursements of like amount." The North Carolina Mutual Life Insurance Company reports more than $35,000,000 worth of insurance in force with daily receipts exceeding $4,000. The Standard Life Insurance Company though less than ten years old, has outstanding policies of about $2,000,000 and is now doing business in thirteen states and the Distriet of Columbia. These enterprises represent not only the accumulation of the Negro but also his confidence in the financial leadership of his people.

### MORALS AND HOME LIFE.

Health is closely related to morals. The increasing number of hospitals, trained nurses and physicians and surgeons is evidence of progress in both these lines. It is reported that there are 119 hospitals, nurses training schools and sanatara especially for Negroes and conducted by them. All but ten of these are poorly equipped and fail to meet the demands of the community. Special attention is given to Health Education at Tuskegee. A four weeks course of post-graduate study for nurses is offered, the Institute hospital, a fully equipped, modern hospital with seventy-five beds and a nurses' training school with fifty nurses in training are used to help equip colored registered nurses who realize the need of intensive and specialized training. This movement under the direction of Dr. Kenney, the hospital's director, "is destined to revolutionize public-health nursing throughout the South." The health center is open at certain hours and under competent physicians people are given examination and advice. No charges are made for examination but no medicine or prescriptions are given. Lectures and health literature are free. Gladly there come to this health center for information and inspiration both white and colored leaders. Last October according to press reports a colored hospital with a staff of eleven colored doctors was opened in Cincinnati under the name of Mercy Hospital and Nurses' Training School. Many of these professional men and women have received their training in missionary colleges and in the best institutions for professional study in the land and are highly appreciated by white fellow-members of their professions."

It is hardly possible for a people to make substantial and enduring development aside from moral development. If that is true it is evident that the Negro has made marked moral progress. This moral advance is expressed in improvement in the economic, educational, religious and home life of the people. It is difficult to find an accurate statement for moral progress. The negro suffers from injustice in courts and especially where the fee system is practiced. Illiteracy, poverty and the heritage of slavery is responsible for much of the crime record. Public opinion also has much to do with this record. Crime, rather than uprightness, is rather "expected" from the Negro and very often he does not disappoint the "expectation." "Crime is a community disease, and the individual is affected by contagion of vice and neglect." Where does the responsibility lie when communities neglect or fail to provide for and care for the training of their youth? Negroes are more often than not segregated and have little opportunity to protect themselves from the evils of their own race and the inroads of the white race who are given to exploitation.

The testimony of civil authorities declared that crime had decreased among

Negroes during the World War because of prosperity wages. This must argue that as the Negro progresses in home ownership and receives better wages his crime record will decrease and his moral record rise. Juvenile delinquency among Negroes has been on the increase according to statistics but whether this is due to increased efficiency in obtaining data or whether there is an actual increase is difficult to determine but it should be remembered that "the present generation of Negro children is the first that has family control by parents born free." This fact presents to the Church a challenge for religious teaching and training and for community service. An evidence of the moral progress of the Negro race in America is the statements offered by social workers, police officers and citizens concerning the Negro migrants to the North, which bear "testimony to their orderliness, their susceptibility to guidance, their respectful submission to authority, and their eagerness to adapt themselves to the order and routine of industry and life of communties into which they come. Their desires and efforts to better their condition, take hold of and use greater opportunities for education, the facilities for home life, and the community opportunties in the freer atmosphere of the Northern clime are eloquent tributes to their adaptive capacity and their power of achievement and a powerful appeal to the Christian forces of these communities to reach out helping hands to them."

**HOME LIFE.**

Dr. Haynes tells us that in ante bellum days there were three general classes of Negroes whose home life differed. First, the field hands who made up the majority and lived in one room cabins placed together and at a distance from "the big house." Sanitation and health measures were in the hands of the overseer or master. The second class was that of the domestic and personal servants who lived near, or in "the big house" ready to answer the first call. Family ties were not certain or protected consequently the home life was uncertain, so all members worked for the advantage of their master's home not for their own relationships. The third class consisted of the

CHILDREN'S SCHOOL AND MOTHERS' BUILDING, MILLER'S FERRY, ALA.

free Negroes who were located in cities—New Orleans, Charleston, Richmond, Nashville, Philadelphia or New York. They owned home which they made similar to those of the white and some even themselves owned slaves. From these free families and the personal and domestic servants and from mechanics arose the Negro professional and business classes after the war. As soon as possible homes were united and safeguarded. "Out of these vicissitudes the Negro home has grown in stability, in purity, in culture and in its power to mould a potential people." It is as difficult to make generalizations concerning the Negro homes as it is of the white. Dr. Haynes presents three types. First, the tenant's cabin, one room with an occasional lean-to for a kitchen. Second, the two room cabin with a wide porch joining, built of lumber instead of logs, with windows shuttered and a fireplace for cooking. Furniture is scarce and magazine pictures adorn the walls. Third, the prosperous Negro farmer usually has at least four rooms, the house is painted, the walls papered, rugs are on the floor and, beside real pictures there may be an organ. The parents are the center of the home and all work for its up-keep. In the city there are two types of homes. First the tenement of either the "gun barrel" or "ark" type. Second, the substantial dwelling comprised of several rooms which have sanitary conveniences. In the South a yard affords a flower and garden spot which adds to the homeiness of the house. It would seem that cities even in self protection would provide proper sanitation for their Negro sections but they fail to do it and even add to it their own red light centers.

The Negro has the struggle of life to make in the city as well as the country and the thousands who came North are discovering this fact. They are not equal to the skilled labor and their opportunity to learn is restricted; their wage is often lower than that of the white man. It does denote progress, however, that the Negro's standard of life is rising more rapidly than his occupational remuneration. Dr. Haynes tells us the Negro has made four steps in progress in community life and citizenship. First, they have learned to develop effective organizations of their own. Second, they have grown rapidly in community consciousness and consciousness of social responsibility. Third, they have come to a conviction of their unity with other parts of the community. Fourth, they are asking, not that they be segregated in community organization, but that where their interests are affected, they may be represented at the common council table by their leaders. They wish to contribute to the common cause and to bear their share of responsibility. Many organizations of both races are cooperating today with great advantage to each other.

### EDUCATION.

Progress in education may be indicated both by increased provision for it and by the results obtained. It is largely due to the Church and private funds that the Negro's educational life has advanced to its present position. While the effort began in missionary endeavor, yet there is today a recognized and appreciated change in the attitude of the South toward Negro education. Statistics well pondered tell a mighty interesting story so let us read with close attention. Fifty years ago the education to the Negro had just begun, there being less than 100 schools for this purpose.

"In 1922 there are over 2,000,000 Negro children enrolled in the public schools and over 100,000 in normal schools and colleges. In 1867 there were 699 colored teachers; in 1922 over 44,000, of whom 5,000 were teachers in colleges, normal or industrial schools. In 1865 there were only four institutions for higher and secondary education of the Negro in the entire United States. Today there are in the South 50 colleges, 17 educational institutions for colored women; 35 theological schools and departments; 2 law schools, 2 medical schools, 2 denistry, 2 pharmaceutical, 17 agricultural and mechanical schools and over 400 normal and industrial schools. The value of property now owned by educational institutions is over $30,000,000 and in 1922 over $7,000,000 were expended for higher and industrial training and $21,000,000 on public schools. There are now eleven Educational Funds from which the Negro is receiving aid. The Negroes themselves are raising each year $2,500,000 for the support of their schools. Negro religious organizations are maintained in 175 colleges and industrial schools. In spite of this marvelous progress yet the majority of schools are poorly equipped and have very poor facilties. "The majority of rural schools are still without school buildings and the average length of the school term is from three to five months. The Negroes constitute about 11% of the whole population of the country and only a little more than 2% of the $1,288,000,000 expended annually for education is spent upon them." The situation is growing better but there remains yet a large field for improvement. It is self evident that the majority of people have to depend upon public funds for their education. There are more than 272 county supervising teachers supported partly from public funds and partly from private. "These traveling teachers supervised by the county superintendents and state supervisor of Negro rural schools, help rural teachers, add to the teaching of the elementary branches in rural schools, encourage home industries, give simple lessons in cleanliness and sanitation, promote improvement in school houses and grounds, and organize clubs for school and neighborhood improvement. "There is a great need for better secondary and normal schools that more efficient teachers may be provided for the elementary schools. There is an im-

**FACULTY AT KNOXVILLE COLLEGE, KNOXVILLE TENNESSEE.**
**The adminstration is under care of United Presbyterian Church.**

mediate need of (1) three 'university centers' with well equipped medical and religious and graduate schools (2) eleven institutions of standard college grade (3) twenty-one institutions of junior college grade (4) and at least three hundred four-year high and secondary schools with adequate academic and vocational courses, and at least two hundred of these should be located in rural districts."

### INVENTION

Sixty years ago it was unlawful to issue a patent to a slave but since that time hundreds have been issued to Negroes. Just how many is difficult to discover for while the government keeps record of the nationality of the inventors it fails to make record of the race. Over 800 have been verified and the number is placed by good authority at 2,000. At any rate the Negro has received recognition in the field of invention and scientific discovery both of which denote progression and application of education.

### RELIGIOUS PROGRESS.

The Negro race is naturally a religious race and this characteristic suggests strength. Even the backwoods Negro who said, "I's been sometimes up and sometimes down! Spects I's broke eb'ry one of de ten comman'ments since our last meetin', but I tanks God I's not los' my 'ligion yet" shows strong faith. He gives expression to his love, his enthusiasm and energy in his Church. Sixty years ago the Negro usually worshipped in a "rude praise house, which was often nothing more than a bush arbor." No other people give more proportionally to their religious work than the Negro for 8% of his wealth is in Church property valued at $90,000,000.

Many large and attractive Churches are being purchased or erected and the tendency is to make these social centers, so serving the community through various activities. This certainly signifies advance in Church growth.

Y. M. C. A. AND Y. W. C. A. CABINET AT KNOXVILLE COLLEGE, KNOXVILLE TENNESSEE.

The average country Church is small and unattractive, unpainted, with benches and a platform for the preacher and perchance an organ. Services are held irregularly on account of seasonal work, the weather and roads. The minister is usually the poorly paid pastor of several congregations. The Negro minister has been a real leader of his people "Even if he has appealed to their emotions, he has also soothed their sorrows. If he has played upon their imagin-

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ations, he has also given them hope and inspiration in the face of discouragement and earthly trials. If he has unduly stirred their feelings, he has preached to them patient forbearance in the face of provocations. It may be true that he has not generally been equipped with adequate knowledge of the Bible, Church history and the duties and requirements of ministers and priests, yet he has often preached with a natural eloquence that has lifted his hearers out of the commonplace; he has ministered to them with a spontaneous grace that has sent them on their way rejoicing in the hope of a brighter future and with power to live a better daily life." Sixty years ago there was scarcely an opportunity for the Negro minister to obtain competent training; now there are 35 theological schools and departments. Then the demand was for ministers who "had good lung power and were able to put on "rousement." Now there is everywhere a demand for a trained and efficient ministry. The educational qualifications of the ministry are constantly being raised. Some have achieved. "Forty-four Negro Bishops are leading their people religiously. Five are in the Methodist Episcopal and Protestant Episcopal Churches, where standards are among the highest in the religious world."

Almost all the Negro denominations maintain home and foreign missions. They are contributing over $250,000 for home missionary work and over $150,000 annually for foreign work. There foreign missionary work is carried on in Central, West and South Africa, Canada, West Indies and South America. In 1922 there were over 2,250,000 pupils in their Sabbath Schools and four large publishing houses supply the Church literature. The Y. M. C. A. and Y. W. C. A. are active and efficient organizations with property valued at $2,000,000, while the good accomplished cannot be estimated.

The Negro asks for opportunities. Dr. Haynes enumerates these:

1. A fair chance in industry.
2. The opportunity for Negroes to be trained and advanced to more skilled and highly paid occupations.
3. The adjustment of Negro tenants and farm laborers of the South, so that those who produce the crops may share equitably in their bounty.
4. That the Negro women in industry may receive better treatment, training and wages.
5. Improvement in housing conditions and neighborhood conditions.
6. Adjustment between white employer, white worker and Negro worker.
7. Color should no longer weigh in the opportunties for entrance into industrial occupations, or civic intellectual. moral and spiritual field. "The time has come when the color of a man's skin should no longer be an excuse for any kind of injustice to him, or a cloak for a denial of the full measure of protection, justice and opportunity guaranteed to every American by the fundamental law of our republic."

Listen to the prayer of an American Negro.

"O Father, we thank thee for the way in which thou hast led us in these years of testing. Thou hast made the white man our teacher; grant him wisdom and us patience. Thou hast made us helpers with him; grant him the spirit of unerring justice and us the spirit of unconquerable hope. We earnestly pray that through his generosity of heart under the operation of thy Spirit and

through our worth inwrought by thy grace, we may enjoy that fulness of economic, civic, social, educational and spiritual opportunity by which we may been able to contribute our full share to the civilization of this land and the redemption of our brethren across the sea. In the name of Him who was the Son of *man* as well as the Son of God. Amen. What is your prayer? Is it the effectual, the well wrought out prayer that availeth much?

**CAN YOU ANSWER?**

1. What indicates the progress of a people?
2. What is Viscount Bryce reported to have said concerning the progress of the Negro race? Do you agree?
3. What was the condition of the Negro at the time of his emancipation?
4. Has his progress been due to environment and encourgement alone?
5. What four phases of life determine position and power of any people?
6. What proportion of Negroes were engaged in gainful occupation according to 1910 census?
7. Read summary of "A Half Century of Progress." Which item do you consider as the best indication of progress of the race?
8. Why is land-ownership considered so remarkable?
9. In what industries in the South is the Negro now engaged?
10. What really induced the great migration North during the war? How was the Negro received?
11. What was his record? Illustrate.
12. Name and characterize the four classes of Negro migrants.
13. How did this migration affect the South?
14. How did it affect the North?
15. Contrast position of Negro in Business, Sixty years ago and now?
16. Tell of his Banking and Insurance successes.
17. Read the story of Mrs. Maggie L. Walker,—Chapter VIII, in the Vanguard of a Race.
18. Is this propensity effecting race consciousness?
19. What of progress in health and sanitation measures?
20. Tell of special effort in the line at Tuskegee.
21. What about the moral progress of the Negro?
22. How does it compare with that of other races in America?
23. Wherein does the responsibility rest?
24. Give Dr. Haynes' classification of Negroes, whose home life differed in ante-bellum days.
25. What three types of home does he present?
26. Is urban life an advantage or a disadvantage to the Negro?
27. What four steps has he made in community life and citizenship?
28. How may progress in education be estimated?
29. Contrast education of Negro sixty years ago with present time.
30. Who gave the impetus to educational effort at the first and how is its influence felt today?
31. Tell of varying educational advantages in the South today?
32. What are the great educational needs of the day?
33. Has the race inventive genius?
34. What is the attitude of the Negro toward religion?
35. Compare his religious opportunities sixty years ago and now.
36. What is the attitude of the Negro toward foreign missions?

37. For what opportunities does the Negro ask?

38. Summary: Discuss factors aiding Negro's progress and limitations hindering his progress.

39. Read Acts 10:9-20.

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## HOME-MAKING NEEDS OF THE NEGRO*

By Carrie A. Lyford

Director of the Home-Economics School, Hampton Institute

IN Virginia there is an association made up of various Negro activities which is known as the Negro Organization Society. The slogan of the society—"Better health, better schools, better homes, better farms"—voices the needs of the Negro with an effectiveness born of intimate knowledge of conditions. The members of this organization are striving to inculcate in their people habits of thrift, reliability, and steady work, and are showing a greater interest in the care and feeding of children, in the reduction of venereal diseases, and in active participation in social-welfare work of every nature.

To attend a meeting of the Negro Organization Society and to listen to the reports of the visiting nurse, the industrial supervisor, and the home-demonstration agent, is to be convinced that these needs are keenly appreciated by intelligent colored people and that they are making active effort to waken all members of the race to a need for more sanitary methods of living, more faithful school attendance, a higher standard of home-making, and a greater self-respect.

When one has heard the stirring reports of the activities undertaken by the Negroes among their own people, one no longer questions that the race consciousness for which Booker T. Washington and other leaders of the colored race have struggled has been awakened and that they are striving to improve themselves in order that they may be better as individuals and as a race.

What this organization is doing for Virginia is being done in some measure by other organizations among the colored people in many parts of the South. Tuskegee Institute is pointing the way to new conditions for the colored people in Alabama and the adjacent territory, and many smaller schools of similar character are serving more limited areas. In other places, through the leadership of strong ministers of the race, active social-welfare work is raising the standard of whole communities. For many years Negro women have been banded together in women's clubs to work for those conditions which decent living demands, and the tangible results of the work of these clubs are to-day seen in many localities. Elsewhere private foundations are working directly with the colored people to bring about those higher standards of living that are necessary to the future welfare of our Nation. In the State departments of education of thirteen Southern States, a State Agent of Negro Rural Schools is supported by the General Education Board to promote industrial education in the Negro schools and to look after the standards and the needs of those schools. These agents are appointed by

the State Superintendents of Education and represent the State Department of Education in their visits to the country schools. The United States Government, co-operating with State institutions, through the appointment of home-demonstration agents to work among the farmers and with the women in their homes, is becoming an increasingly strong factor in the improvement of living conditions among Negroes.

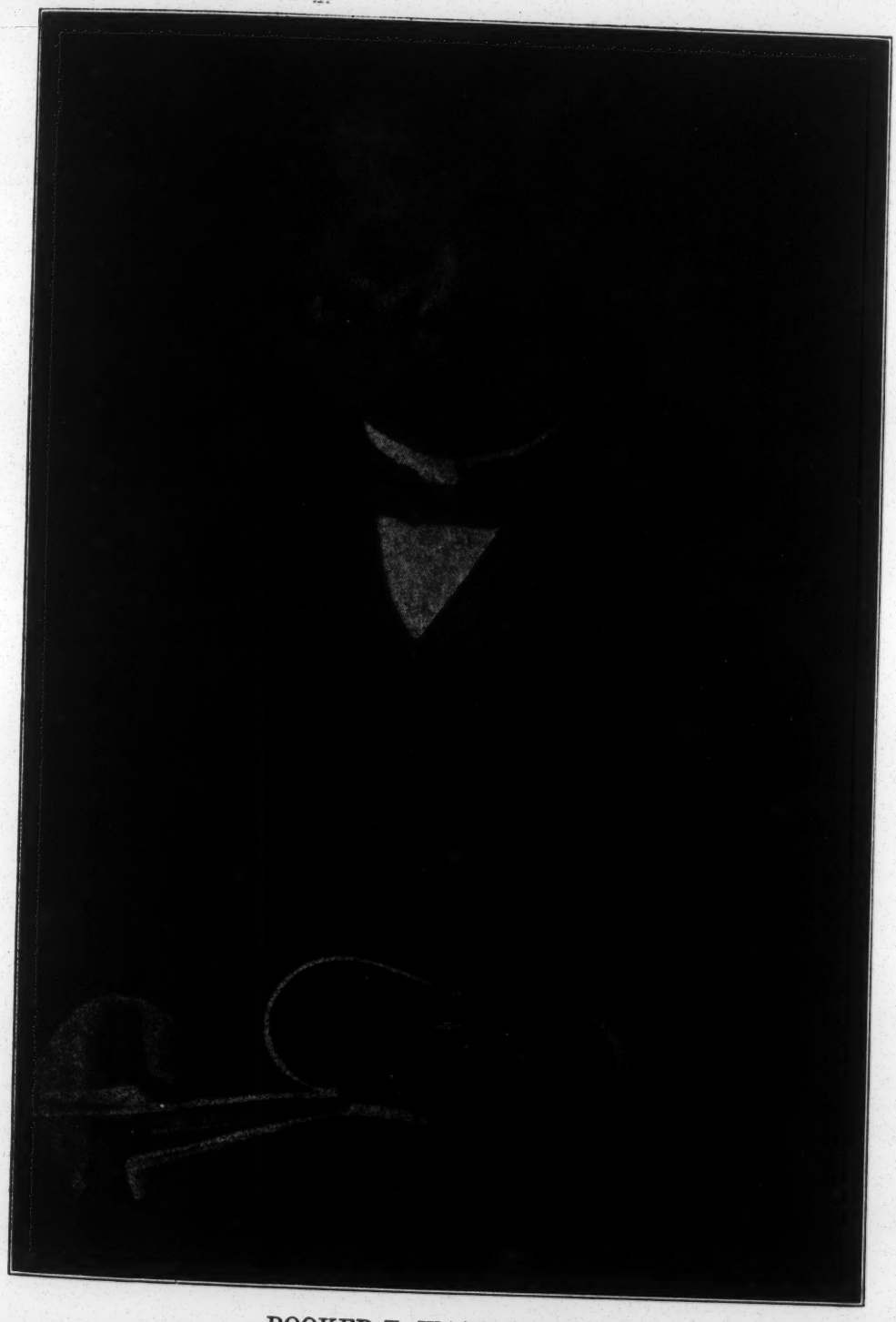
### THE NEGRO HOME IN AMERICA

A study of the needs of the Negro may well begin with the history of the Negro home in America. Meager as the Negro home is in historical background, an understanding of those conditions that have inhibited its development may help us to work with sympathetic patience to secure better home conditions to-day.

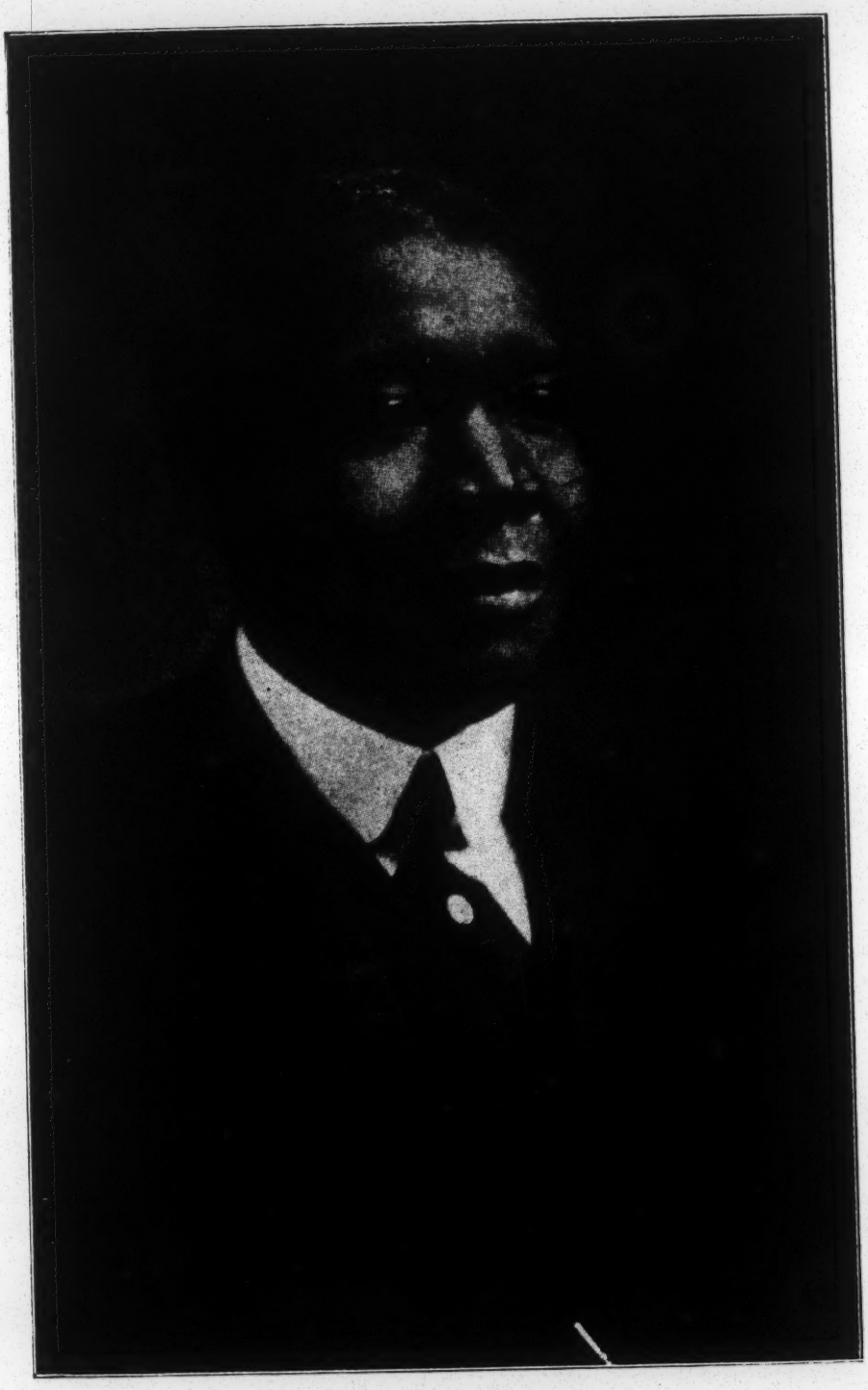
During the days of slavery the Negro family had but little opportunity for real family life, though the intimate acquaintance which some slaves had with the homes of their masters doubtless did much to develop ideals of home life. The control of the slave by the master, the scattering of families at the turn of the fortunes of a plantation, the employment of women in the cotton fields, and the irresponsible attitude which slavery fostered in the subject people, all tended to retard the development of the Negro home. The years after the Civil War brought little to the Negro that was helpful in the growth of his home life except the sense of freedom for which he had prayed so long. The growing segregation of the races in the South made it less possible for Negro women to learn from white women those things essential to a properly maintained home. Such contact as came to exist between the white and colored people of a community meant that the colored people were supported by the services which they performed for their white neighbors, services for which they were so inadequately paid that it became the accepted custom for colored servants to carry from the kitchens in which they worked supplies sufficient for the main-

SANITARY HOMES IN WASHINGTON D. C.

Courtesy The Southern Workman, Hampton Institute.



BOOKER T. WASHINGTON
TUSKEGEE'S FOUNDER



**ROBERT RUSSA MOTON**
**Principal at Tuskegee**
**Successor to Booker T. Washington**

tenance of their own families. Gradually, too, less adequate service was rendered by the colored servants, due to recognition of the fact that the pay was inadequate, as well as to a growing inefficiency.

Such training as the Negro house servants received during slavery days grew to be less and less frequently given after slavery was abolished, until to-day many a Negro who seeks employment as a house servant is less prepared for her work than is the newly arrived immigrant who cannot yet speak our language but has come to us with a training received in her own country in the old world.

Due to the peculiar nature of their relationship to the white homes from which food and clothing have often been received in lieu of adequate wages, as well as to modern methods of advertising, the younger generation of colored people have acquired expensive tastes in food, dress, and recreation, so that to-day, with more ready money afforded by higher wages, many a home does not reap the benefit but continues to exist as a cheerless house, without trace of beauty, with but little of comfort, and lacking in adequate sanitary provisions. Such homes are an outcome of the conditions that have surrounded Negro life in America. Homes of those Negroes who have not suffered from all the disadvantages under which the masses have labored, indicate that there is no racial lack of ability to develop the highest type of home. The Negro hand is deft, the Negro spirit is sympathetic, and the Negro heart is hospitable, and would have the home a fitting place for its loved ones and guests were the Negro mind versed in those arts and sciences fundamental to well-planned home.

The type of training in home-making which is to be given to colored girls should be determined in every community by the conditions in which they live and the possible demands that the future will make upon them. The pupils who live in the country must have a course to prepare them for a better rural life, while those who live in the city must be prepared to meet the problems of the city. The climate of the Southern States is another factor for consideration when courses are planned. Every opportunity to take advantage of Nature's bounty in garden and in field should be provided to girls in the rich Southland through adequate training in gardening and in the preservation of fruits and vegetables.

Whatever the nature of the course to be given, it must be based upon the essential needs of the home, foremost of which is probably the better care of the house and the family. Next will undoubtedly come better food, and third, better clothing. With each of these questions will be involved the problems of sanitation, economy, and efficiency of administration. Earnest effort must be made to cultivate an appreciation of the value of time, of materials, and of money, so that the irresponsible spirit of the past may be counteracted.

Experiments as to how these practical lessons can be given have been made in many Negro schools with results that have proven the wisdom of the efforts but have been so limited in scope that only a small fraction of the ten millions of the Negroes of the country have been reached. In the larger boarding schools the girls have lived in well-cared-for dormitories where they have been given careful training in house-work, and have come to have an appreciation of a higher

standard of living than their own homes could give them. With a wisdom born of wide vision these early efforts were frequently developed into normal courses designed to send out each student with a missionary zeal that would prompt her to share what she had gained with others, and thus to become a teacher in her own community. The story of such accomplishment is one of the epics of Negro history in America, and the sacrifices that such Negro teachers are making to help their race are as real to-day as they were fifty years ago.

A TYPICAL ALLEY ENTRANCE

Courtesy The Southern Workman, Hampton Institute.

During the agitation concerning the "alley conditions" in Washington D. C., bills were introduced into Congress providing for the elimination of the "alley" as a dwelling place where on her death bed, Mrs. Wilson (wife of President Wilson) who had shown a sympathetic and active interest in the unfortunate conditions of the Negro and their poor housing, made a request that one at least, of these bills be passed. Congress immediately acted and prohibited the use of alleys as dwelling places after five years.

"Willow tree Alley" located under the shadow of the Capital and long a menace to the city because of its physical moral condition has been converted into a beautiful playground for the use of colored children.

Congress having appropriated $78,000 for the purpose. It is hoped other alleys in the different sections of the city may in the future receive like treatment.

—Sanitary Housing in Washington, D. C.

### TRAINING BY DOING

To train by doing is an expensive type of education, for it necessitates a well-equipped plant and a large number of

well-trained teachers. Foods must be handled, clothes must be made, house furnishings must be arranged, and rooms must be provided for these activities. Those who have had experience in these schools insist that equipment must be simple though modern, that activities taught must be of use in the home, and that frequent repetition and constant supervision are essential.

### PRACTICE IN HOUSEWORK

In order to plan the courses necessary for the best teaching of home economics in Negro schools, it is necessary to use all that is best in educational theory and educational practice of the past. To-day Negro schools are reaping the benefit of those institutions established early in the history of Negro education, in which careful attention was given to the details of living and by whose teachings the spirit of service was fostered, for the graduates of those schools are the industrial supervisors and community leaders of to-day. Better living conditions have resulted in communities where such teachers have worked. The results of industrial teaching, as it has been carried on, point to the fact that the school, of whatever grade, which is to properly teach home-making must be provided with the means of giving the girls practice in household arts, either in the school dormitory or in a small cottage similar in type to those in which the majority of the people of the community live. The practice cottage is especially valuable because in it the girls can work out the solution of home problems in proper relation to one another.

The cottage should be provided with kitchen, dining-room, living-room, and bed-rooms, and should be supplied with sanitary arrangements, furnishings, and decoration such as can be used in the community and can be secured by the incomes of the majority of the people in the community. The exterior of the house should be given as much consideration as the interior. The painting of the house, the planting of the lawn and gardens, the care of the out-houses and domestic animals, should all be studied from the housewife's standpoint. The purpose of this cottage must be to give the girls home practice in every type of housework and to set a standard of housekeeping for the homes of the community.

The cottage may also serve as a home for teachers and as a community center for mothers' meetings and other organizations. Thus all the house will demand thoughtful care on the part of the classes that are to meet there. It will be necessary for them to undertake the general cleaning of all the rooms; to do all the sewing that is necessary for the provision of the house furnishings and for the clothes for the family; to take care of the laundering of the clothes and the house furnishings; to prepare food for daily meals and for special occasions; to can fruit and vegetables, and to prepare jellies and preserves for winter use; to study the cost of all the house furnishings; and to keep careful record of the household accounts. Constant repetition under careful supervision is absolutely essential to good habit formation, that the lack of home training of the girls' early days may be counter-acted. The girl must be taught to have a pride in her accomplishment so that her work may bring her pleasure and that she may be stimulated to do her best. No amount of theory will avail unless opportunity is given for this fundamental training. The utmost patience must be exerted by the teachers, for they must

always keep in mind the fact that the students come to them devoid of background for thorough work or of any standards for good housekeeping. Wholesome pleasures of the home must be included in the training of the school so that foundations for a clean, moral home life may be laid.

In some of the colored schools in the mining regions of Alabama, the type of work that such a course suggests is being carried out. The schools are suited to meet village or semi-rural conditions. In some cases old houses are being used; in others, modern buildings are provided and they correspond to the modern dwellings used by the people of the community. The supervisors and principals in these schools co-operate closely with the home-economics teachers; and the housekeeping of the entire school, and of the grounds as well, indicates the beneficial results secured when good habits of housekeeping are instilled in all the pupils. Social workers in these communities provide opportunity for play as well as for work, and the occasional festival helps to make the school the center of community life and to develop those play instincts that can find expression in wholesome amusements.

Such a type of work necessitates small classes, class periods at all hours of the day so that different phases of the work can be carried on, and classes on different days of the week so that the duties of the different days can be understood. Teachers with keen understanding of home problems from every standpoint are required to conduct such classes. School principals must learn to make schedules sufficiently flexible to meet the needs of the household, as the pupils are assigned to practice the different household duties. The community must support the teacher, not only by paying her an adequate salary, but also by securing a maximum school attendance for all the children.

### EXTENSION COURSES

Extension classes in home-making for Negro women who are beyond school age, or who must leave school early to earn a livelihood, have begun to prove a valuable means of improving home conditions and of securing for the schools the support they need. Through extension classes better sanitary conditions can be secured, the production of home supplies can be stimulated, wholesome competition in the skillful performance of the household arts can be fostered, and instruction can be given in the feeding of the family. Such extension courses are a necessary corollary to the successful teaching of home-making in the schools, in order that teachers may have the support and sympathy of the parents in their work.

From the home comes all that is best in life. All that better homes are to mean for the Negro race one cannot prophesy, but of a few things we can feel assured. Better homes will mean better health for the individual, better sanitary conditions for the community, a happier and more industrious race, and a more prosperous future of our country.

—Southern Workmen May 1921.

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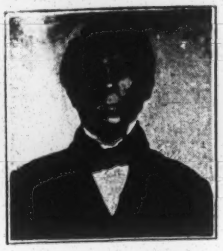
* Excerpts from an address before the National Society for Vocational Education, Atlantic City, February 1921.



MY FATHER

# TALES MY FATHER TOLD.

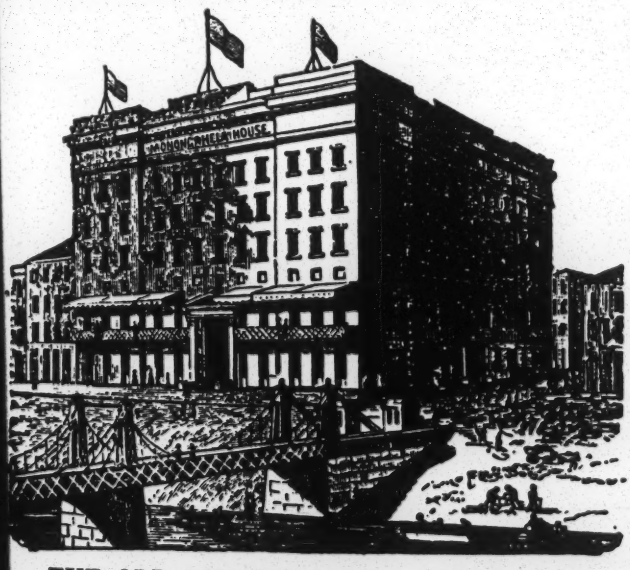
## I. "Lizette—The Beautiful."
## II. "Little Dell—The White Slave."
## III. "Jane."

### A GLIMPSE OF OLD PITTSBURGH.

By Hallie Q. Brown, Wilberforce, Ohio.

### LITTLE DELL—THE WHITE SLAVE.

THE SUMMER of 18-- was unusually hot. The Old Monongahela House was thronged with guests from the far South, breaking the journey at Pittsburgh, Pa., on their way to the cooler watering places of the North. Many of them were true to their nativity. Proud of the South; proud of the institution of slavery; proud of their



THE OLD MONONGAHELA HOUSE—1860
PITTSBURGH, PA.
Courtesy of Proprietors.

ancestors; proud of themselves; in fact they were puffed up with pride and very boastful. They constantly expressed their opinions, which to them were final, at all times and in all places, whether it pleased or offended. Old Colonel N. of Texas, short fat and florid was often in heated arguments with a little mild-mannered man from Connecticut who was easily vanquished by the redoubtable Colonel. "Yes suh," I heard him say, "If I had my way suh, ev'ry niggah of the N'oth would be in a cotton patch or a Ca'liny rice swamp whah he belongs, yes suh." "Don't you think *some* of them *deserve* freedom?" said the Connecticut man. "No suh, God-A-Mighty made them to serve us and when they git wuthless I throw them out as I do an ol' dead hoss, yes suh." "But you don't deny that they have souls, do you?", timidly asked the little man. "Souls?" "Souls the devil!" "Souls, no suh, not like yours an' mine, souls!" chuckling as if it were a new idea. "If they have souls they are an inferior kind of souls suh, like my ol' mule suh" "Ha!" "ha!" "Wha' d'ye think of that, Miss Betty?"

Miss Betty K. a maiden lady of uncertain age who dressed in silks and laces and wore mitts and corkscrew curls nodded her approval behind a large mother of pearl and feather fan. Miss Betty was greatly taken up with the Colonel. "La Colonel," she simpered, "I quite agree with you." "You are just the one we need in N'Arleans to straighten out our darkies." "I declar' there's no livin' for them at times." "Storm at 'em like h---" roared the Colonel. "An' if that don't do, tie 'em up by the thumbs and flog 'em till the blood runs." "That's what I say, yes suh." And the Colonel with an air of finality leaned back in his chair, took a pinch of snuff and sneezed vigorously.

When the gong sounded, the Colonel, quite pleased with the impression he had made upon Miss Betty, gallantly offered his arm to escort her to the dining room.

The hallway floor had recently been

highly polished and Miss Betty, unfortunately dropped her handkerchief. The Colonel stooped to pick it up, but in the attempt lost his balance and fell sprawling, full length, on the shining surface. Fuming spluttering and swearing the irate Colonel was lifted to his feet by a servant who was passing at the time. Instead of being grateful to his rescuer, who was in no way to blame, the Colonel, very red and very angry, swore dreadfully—"Yes suh, d--- it, you did it on purpose." "Shined that flo' as slick as glass." "I know yo' tricks." "If I had yo' on my plantation I'd give yo' a hundred lashes on yo' bar' back, yes suh, yo' d--- rascal." Shaking his fist and still fuming he mounted the steps and went to his room. Miss Betty, shocked and alarmed at the mishap of her gallant, was relieved from her embarrassing position by the little man from Connecticut who escorted her into the dining room with the air of a conqueror. It may be imagined that the employees, who served these birds of passage, rejoiced when they plumed their wings and soared away.

Mrs. Fenton, of Georgia, with two little girls, was among the few who remained. She awaited her husband, Captain Fenton, who was to join her before proceeding to Saratoga Springs, N. Y. Mrs. Fenton was a tall angular woman, very dark, showily dressed and wore a profusion of jewels. She was most arrogant, ordering every one around with a high hand. Her meals were served in her private apartment with extra care; but nothing suited her fastidious taste.

One morning while I was busy hanging pictures in the ladies' parlor, Mrs. Fenton and her children entered. She engaged me in conversation, asking numerous questions concerning the House, the guests, and the city, then ordered me to open a window; close a blind; get her a cool drink, all of which I politely did, although it was not my duty to do so. During this time my attention was particularly drawn to the two children. They appeared to be of the same age, about six years I judged, but wholly unlike in appearance. One was dark, and resembled the woman; the other was fair as a lily, with dark blue eyes and hair like burnished gold which clung in curls about her pretty face and neck. The dark child was richly dressed and hung about the woman, toying with her jewels. The fair one wore a simple white slip and stood apart with her hands behind her back. When I recovered from the surprise occasioned by observation of the differences between the two my suspicions were aroused and soon confirmed. "You have two beautiful children, Madam," I ventured to remark. "This is my child," and drawing the dark one closer to her said, "Anita dear, let Mother tie your ribbon." "And this little curly head is—" I hesitated seeing the lady did not speak of the other child—"That's my sla—" that's Dell, I am training her for Anita's maid" "Dell bring Anita's doll". "Now fan yo' Miss Anita, she is so wa'm."

I lingered longer than was necessary, arranging pictures, bric-a-brac and furniture; at the same time observing, and rapidly coming to definite conclusions. During the next forty eight-hours several secret conferences were held with our allies in the city and our plans were perfected. It was considered wise to wait until Captain Fenton came and to strike the decisive blow on the eve of their departure. Many who saw little Dell doubted that she was a slave and advised us to be extremely cautious.

One day Mrs. B., a wealthy lady from the suburban town of S., was in the city shopping and came, as her custom was, to the House for dinner.

While resting in the parlor, and screened by draperies, she saw Mrs. Fenton and the children come in. Unobserved Mrs. B. noticed the treatment accorded each child by the woman. On the slightest provocation she would fillip Dell and finally struck her in the face with such force as to knock the child down, causing her head to strike a large arm-chair. So indignant was Mrs. B. that she left the parlor, but not without a withering look at Mrs. Fenton. Meeting me on the stairs she related the incident and asked about the inhuman woman. We confided to her our fears, our feelings and our plans concerning the child. She became deeply interested and later proved to be one of our strongest supporters. On leaving the hotel she handed me her card, saying, "*Count on me for anything.*"

A week passed and the Captain had not arrived; but something happened that precipitated affairs. It was Saturday morning about ten o'clock. I was passing through the hall on the second floor when I heard a child scream as if in great fear; almost immediately, little Dell dashed out of Mrs. Fenton's apartment with that lady in quick pursuit. With terror-stricken face and wild screams the child ran toward me with her chubby baby arms outstretched. Before she reached me Mrs. Fenton caught her by the hair and with clenched fist pounded her head and face, at the same time exclaiming in an excited tone—"You good for nothing little niggah, I'll show you," and dragged her into the room, slamming and locking the door behind her. I turned to go upstairs, a lump in my throat and my heart filled with anguish, for I thought of my own little girls, when Mrs. Crossan who had been a witness to the scene, beckoned me to come to her private parlor.

"Now Brown," she began as soon as the door was closed, "get that child from that tigress as soon as you can, Captain or no Captain." "I feel like flying at her throat." And Mrs. Crossan walked the floor in great agitation. I needed no urging and before I slept that night all plans were laid to rescue little Dell. Mrs. Fenton was not seen until late next day. The intense heat had driven the guests to the porticoes and terraces. Mrs. Crossan found a cool retreat on the river front for Mrs. Fenton and the children. It was a quiet Sabbath evening. Many people promenaded the streets and thronged the bridges which spanned the river seeking a cool breeze and hoping to find respite from heated dwellings.

Mrs. Crossan engaged Mrs. Fenton in earnest conversation. The two little girls mingled with other children who were romping and playing on street and terrace, while sweet voices made music in the Summer air.

Twilight deepened! The lights winked out on street and river and distant hills! And still the children played!

I went out, by a side entrance, to the terrace, and threw handfuls of candy kisses, with which I had filled my pockets, tossing them here and there while the children in high glee scrambled to find them on the lawn. At the same time I contrived to separate little Dell from the others and finally got her around one corner of the House. I gave her candy and drew her attention to a lady, Mrs. B., who held up a large wax doll. "Run Dell," I cried, run get the doll the lady

has for you, run!" I heard Mrs. B's endearing words as she patted the child's curly head. I saw Dell hug the doll to her breast, then they disappeared in a waiting carriage. The horses sprang at the driver's lash and then I heard only the rumbling of wheels over the stony street. I hastily re-entered the house after having been gone exactly *five minutes*. It had all been done so quickly and satisfactorily that I could hardly bring myself to believe in its accomplishment.

I immediately sought Mrs. Crossan relative to some household matter. I took good care to keep in sight of Mrs. Fenton until she called the children—"Anita dear—Dell, time to come in." She called the second time. Anita came. Again she called very sharply for Dell, but no response. She ran into the street, on the lawn and terrace calling and peering into the children's faces incriminating every one she met saying someone had stolen her little "Niggah." She became hysterical and a physician was called. Consternation reigned!

The Old Monongahela House had witnessed similar scenes, but all feigned surprise and joined in the search for the lost child. Next morning the Captain came. He was very angry and swore a great deal because a slave had slipped through his fingers. Officers were called who scurried here and there looking for a curly headed, blue-eyed child dressed in pink, aged six, named Dell. The Captain offered large rewards for her discovery, ordered the rivers dragged, and even rode into the mountains with officers who searched a gypsy camp reported to have in their midst a white child who answered to Dell's description, but Dell was not found.

The city papers were full of the mysterious disappearance, but no trace of the lost child could be discovered. Three days later Captain, Mrs. Fenton and Anita departed for the Springs but without their slave girl, little Dell.

Years after the above events had taken place I moved my family to Wilberforce, Ohio, that I might give my children the advantages of a college education. In soliciting funds for the University my itinerary embraced the city of Pittsburgh.

Walking down Penn. Avenue one fine afternoon I came face to face with Mrs. B. We instantly recognized each other. "Ah, Mr. Brown," said she as we talked of other days, "are you still up to your old tricks?" "No madam," I replied. "Thank God there is no need of it today." "The shadow of Slavery has forever passed." "We are all freemen; but tell me, what ever became of little Dell?"

"Well," said she smiling, "Dr. B. and I legally adopted her as our own child." "We changed her name and in a few years all of those unhappy days were effaced." "We reared and educated her. Her beauty, education and charm made her the belle of any society. She married a leading banker of W." They have three beautiful children, live in a palatial home, and she is happy in the love of her husband and her children."

"Ah! Mr. Brown," said she as we parted, "that was a rare bit of work you did that Sabbath evening." As I walked the crowded streets, the world suddenly grew brighter, a song of joy filled my heart. I uttered a prayer of thankfulness that little Dell had been rescued by Providence from the chains of misery, that she had been spared the shame and ignominy of a dishonored womanhood which would have been her portion under the cruel system of Slavery.

# INDIA'S WOMEN WAIT FOR THE LIGHT

"YE ARE THE LIGHT"

WILL YOU GO?

**WANTED TEACHERS, DOCTORS, NURSES.**

Write to Mrs. H. C. Campbell, Foreign Secretary,
340 S. Hiland Ave., Pittsburgh, Pa.

**Courtesy of Foreign Board.**

# BUILDING WITH INDIA.

**By D. Johnson Fleming.**

**(Foreign Mission Study Text Book.)**

**REVIEW OF CHAPTER TWO. HANDICAPS TO PROGRESS.**

By Mrs. J. P. White, Cedarville, Ohio.

THE GREAT wonderland of India, with its rich heritage, of which we studied in chapter one, is handicapped by another kind of a heritage. For centuries there have been handed down, from generation to generation, misery and woe and wretchedness which have held India back from her highest development. We might imagine this land as a great stooping giant bowed down with burdens of various kinds which impede progress at every step.

We of the West know how these burdens may be lifted and we are remiss in duty if we do not share the secret with India. For until India learns how to be rid of these, she can never make her best contribution to the world.

**BURDENS OF INDIA.**

India has long been struggling with disease. Man power is wasted or handicapped in service, women and children are sacrificed as dread Disease stalks through the land demanding his toll. Life is cut short. The average life in India is 24.7 years while in the United States the average life is 44 years. Infant mortality is very high. According to our author from one fourth to one half of the babies born, die during the first year; and we know that very large numbers never pass their second year nor their third year.

Lack of care, ignorance, bad sanitation are all contributing causes, but back of these is the fearful custom of child marriage. Young girls unable for the strain of motherhood, give birth to weak and sickly infants, who as the months go by are insufficiently nourished. Those who live to grow up lack the strength and vitality which are necessary for efficiency.

Plague is now an epidemic in India and has made terrible havoc. In twenty years from 1896 to 1916, ten million people were carried away by this one disease. It is firmly believed, by medical men that this waste of life is unnecessary, that plague could be stamped out, if public opinion could be aroused. Experience has proven that vacating the house and living out in the sunshine, using disinfectants and destroying rats, which are plague carriers, reduce the danger almost to a minimum. Missionaries have been able, in many instances to influence Christian communities to follow the orders of health officers and have had the satisfaction of seeing the people pass unharmed through the epidemic.

Cholera is another pest which at times has desolated whole communities in its sweep.

Today tuberculosis is threatening to become a great scourge. It is becoming more prevalent every year, due to increased communication and the multiplication of factories. It is shown however by statistics that the highest death rate is not among the factory workers nor among those who travel but among the shut-in women. The death rate among Mohammedan women is much higher than among any other women. The reason is not hard to find. The Mohammedan law of seclusion keeps women shut in-doors. These women being of the wealthier classes live inactive lives. Added to seclusion is the custom of closing all windows and doors at night

for fear of robbers. And then there is a custom detrimental to health, that of sleeping with the head entirely covered. The wonder is not that so many contract lung troubles but that so many escape it.

Different organizations in various cities are trying to show people the effects of poor sanitation. In a Child Welfare Exhibit in Delhi a demonstration was given of plants grown under varying conditions, in the light, in the dark, in crowded quarters, in uncrowded and so on. These and other demonstrations are having an educative value and though not very fruitful of results as yet, in the years to come they will be more effective.

According to some calculations India loses one third of her labor through illness. Added to the epidemics there is the constant persistent malaria which saps the vitality of working people making them unfit for service. Efforts are being made continually to correct many of these evils. Medicine is sometimes provided to prevent a certain disease, but no, the people will not take it. Segregation camps are arranged for those suffering from an epidemic but the people will conceal their sick and defy the officer who insists on removing them.

Some little improvements would prevent certain maladies but alas, pinching poverty forbids anything but the simplest necessities of life and allows nothing for extras.

Lethargy and superstition militate against improvement. "What's the use?" they say. "We can not help matters." Since the people believe the "Evil Eye" is the cause of disease, it is difficult to make them understand the modern germ theory.

Some progress has been made. When people are sufficiently instructed there is a willingness to follow the laws of health. Vaccination is reducing smallpox. Towns are appointing committees to look after the welfare of the people, a sort of Board of Health. Speakers in tuberculosis and malaria campaigns are finding many willing listeners. In communities where the missionaries have been at work for a time a goodly number of the people come to understand the necessity of observing the laws of health and cleanliness.

India has another great burden—Poverty. What multitudes live just above the starvation line? There are periods of plenty just after the harvest, but little is saved for the months following. There is little incentive to save or to try to improve one's condition. If the landlord sees evidence of too much prosperity he immediately raises the rent. He follows the same course if a man, by using improved methods of farming increases the crop.

Most men are in debt and can hardly hope to get out. The social customs even among the lowliest are most exacting. On marriage occasions it is necessary to entertain friends in an elaborate manner. Money is borrowed and often the next year's crop is mortgaged in order to provide a feast and merrymaking for the guests. The dowry adds tremendously to the expense and to the debt.

The money lender who loans the money for the occasion holds the poor peasant in abject fear.

There are many causes of poverty, poor methods of farming, general inefficiency due to ignorance, sickness, social demands, laziness on the part of many who stop work when they have a small accumulation of money or grain, and begin again only when the supply is

exhausted, oppression by those higher up and lack of ambition.

There is a possibility of improvement. Indeed there are signs of better days here and there. "To the poor the Gospel is preached" in India as in many other lands. One of the results of Gospel teaching is improved economic conditions. While in a poverty stricken land like India the change is not marked yet it is enough to be noticed.

To Western people the first impulse is to suggest radical and immediate improvement in methods of work. The motor plow would do the work of several men. But the plow would be very expensive and there are plenty of men to do the work anyway. Fertilizer would enrich the soil but the initial outlay is too great for a man to venture upon the plan.

Some progress is being made. The oil engine has been introduced and is being used successfully. Sewing ma-

**WHAT WE SEE IN INDIA**

1. An Ekka.
2. A Touza—The conveyance in which we travel to the mountains.
3. On our houseboat. The two boatmen are in front and the kitchen boat shows at the back.
4. Borwali Children. These all have been coming to S. S. and Junior meeting this summer. A part of the Junior Society of the Pasrur City Congregation.
7. A group of Sausis.
6. Another group of chanears. This picture also shows raw hides in the back ground.
7. A group of Sausis.

chines are very common among the tailors and not a few Western tools and devices are being appropriated by the people.

As long as the masses of India are held down by these and other burdens the Church will have great difficulty in maintaining a selfsupporting Church. Some missions are stressing what we term social welfare. Indeed all missions are doing something to help their people to a higher standard of living. Industrial missions are carried on to meet varying needs. It is to be expected that those who come into the new life will desire better environment and better opportunities for their children. These very aspirations are stepping stones to better ways of living.

### THE UNEQUAL BURDEN.

The burdens of India do not rest upon all alike. There are those in that land who resent the telling of the unfortunate conditions that exist. There are in India, people of wealth, and culture and refinement, who feel not, nor understand the misfortunes of their fellowmen and when the missionary or traveler tells of the things he sees and feels, they deny that such conditions exist. The social divisions have so separated the high caste from the low caste that the favored ones are quite ignorant of the plight of the unfortunate. The very few belong to the favored class and the great masses belong to the oppressed and downtrodden.

Look first at the subject of education. How unequally the privilege of education is divided. Out of 38,000,000 children of school age, only 8,000,000 are in schools of any kind. Only one boy in three and one girl in fifteen ever have a chance to go to school. Only one person in seventeen can read and write and only one village out of four has even the simplest school.

Most of the illiterate people have no desire for learning. Even though they cannot write letters to friends, nor read the letters they receive, though the news of the world is shut out from them, though they are at the mercy of unscrupulous landlords and moneylenders, yet they often seem blind to the opportunities of a school in their midst. Parents feel they cannot spare the children, who are sadly needed to bring in a few extra coins for their own support. There is the thought in many farmer's minds that education unfits children for the kind of work that must inevitably fall to their lot. Efforts have been made to introduce compulsory education in some areas, but the idea does not meet with favor either among the parents or the taxpayers.

Hundreds of young men and not a few young women are attending schools for higher education and receiving college degrees, but the millions of youths growing up in India have not the opportunity for even the most elementary training. So long as there is this unequal opportunity, just so long will India be kept among the backward nations of the world.

Look again at the social life. What inequality is here manifest! A man born in a certain family becomes an aristocrat, a gentleman a lord. Another man because of his birth in another family is condemned to degradation, to lowly labor, to ignorance, to proverty and to subjection. And the worst of it is that nothing, in the law of the Hindu can change the condition of either man.

The whole system of caste is puzzling to the American mind. Occasionally some one tries to convince us that we

have caste in this country. He points out the difference in social sets, the chasm between the rich and poor and we all solemnly nod assent and say: "Yes that's true." But it is not true. That there are social divisions we all admit. But that one cannot pass from one set to another, we deny. How many times the daughter of a wealthy man marries the employee of her father; the heiress marries a poor artist, or a musician; the rich young man marries a social settlement worker, or the pretty little daughter of a clerk. The lowliest and poorest boy in the land if he has character and ambition and will accept the free education offered to every child, may rise to highest places in Church or state.

India is coming to see what a handicap to progress this caste division is. Among the various reformers there is a growing sentiment against the system. They are saying "Caste must go." But how can it go? Ceremonies have been invented by the reformers to cleanse the outcaste to raise him a few steps higher. It is but an effort to prevent these people from leaving the Hindu faith. The leaders of Hinduism have begun to understand the situation. They see that unless they accord the outcastes more consideration they will forsake the old religion. Why should they not leave their old faith? Certainly Hinduism has done nothing to make life worth living among these untouchables.

The outcaste has found that there is One who cares for him, One who looks upon the heart and not on his poor miserable filthy, outward conditions. He has learned that in Jesus there is neither bond nor free. He has learned that this new strange faith which has been taught to him is for the life that now is as well as for the life that is to come. What a wonderful liberation this Gospel of Jesus promises. The Hindu may perform endless ceremonies of cleansing but no one can really lift up these lowly people except the Lord Jesus Christ.

Again look at the burden upon India's womanhood. In common with all non-Christian religions, the religions of India, Hinduism Mohammedanism and all the rest have degraded and debased the mothers, wives and daughters of the race. We speak specially of Hinduism because it is the predominant faith. The teachings of Hinduism are responsible for the condition of the women. The sacred writings contain many passages setting forth the inferiority of women. For example: "Day and night must women be kept in dependence by the male members of the family. They are never fit for independence. They are as impure as falsehood itself. That is a fixed principle."

The marriage of little girls, the suffering of child mothers, the cruelty heaped upon young wives the abuse of widows are all familiar subjects. We have heard of these wrongs time after time until we say "we know all about them." But, do we? How much do we really know and understand? Ah, what if this wee girlie led off to the marriage ceremony were your dimpled little darling? What if this haggard little mother were your little school girl? What if this abused wife were your college girl? What if this old shaven widow were your mother? How could you bear it? Just now while we enjoy the love and fellowship of our dear girls, multitudes of women in India are suffering in silence the abuses heaped upon their daughters.

India can never rise as long as women are trampled upon, oppressed and suppressed.

Enough of Christ's teachings have permeated the life of India to show a better way and the few women who have received Christian education are blazing a new trail in the social life. When the girlhood and womanhood of the country are really touched and changed there will come a new respect for women in the minds of men. Nothing is of more vital importance to India than to lift up her women and give to them the same blessing which we enjoy through Christ.

**THE GREATEST HANDICAP—HINDUISM.**

These burdens of India are a great handicap to progress, a handicap to every dweller of the land. There is a fundamental reason for the conditions in India. As our author aptly says: "The root of the trouble is their religion." They have so formulated their creed and interpreted their religion that they accept and perform outrages as if they were the will of their gods.

Not social custom but religion determines child marriage and perpetual widowhood. Many a Hindu is conscientious in performing what he considers his duty to the little girl in his home. He is conscientious in the performance of all religious rites, absurd as they may seem, and to follow any other course than that laid down in his sacred books, would be to him a sin.

Right at this point there is difficulty among the reformers. They see the necessity of radical changes in the social life. They "need to be convinced that the reform of social customs really involves the repudiation, of principles which give rise to these customs. Until the roots in Hinduism are cut, social reform will be faltering half-hearted and inconsistent. Conservatives are quite right in persisting in the feeling that the adoption of reforms is essentially disloyal to Hinduism."

Hinduism is a strange faith. "It is a composite of religions. It is indeed rather a conglomerate of religions than a religion." There is the idea of a great supreme Being with whom the Hindu seeks communion. "On the other hand" Dr. Robert Speer says: "it is the idea of pantheism which vitiates India's thinking about God and the world, and which penetrating the whole Hindu faith, obscures the personality of God, reduces the actual world to illusion, and obliterates the fundamental moral distinctions. And beneath this are idolatry, base and debasing conceptions of God, and in certain sections of Hinduism the vile unspeakable degradation which exalts lust into a religious principle."

The theology of popular Hinduism is polytheism and its worship idolatry.

In that wonderful Three Hour Sermon of Rev. Paul Kanamori, the Japanese evangelist, a few paragraphs are devoted to "The god-making business." Referring to idol worship in Japan he goes on in his simple plain way to speak of India's gods. He says: "India has the greatest number of gods of any nation in the world. The present population of India is said to be three hundred and fifteen millions. But if you ask an Indian how many gods he has in his country, he will tell you three hundred and thirty million gods. That is more than one god to each man. If a nation could boast of having many gods, I think India would be the proudest nation of the whole world. Our eight million gods can not compete with their

three hundred million gods. And why have they so many gods? How could they get them? Because Indians themselves make their own gods. If people begin to make their own gods there will be no end of god-making. If each of three hundred million people tries to make his own god, you can have at once three hundred million gods.

But I think this god-making business

**OBJECTS OF IDOLATRY IN INDIA**

1. Nandi, the sacred bull, is the mount or "vehicle" of Shiva, the "Great God" of the Hindus—there are over thirty million little gods. The sacred bull is usually represented as is this golden one of Benares, with three legs doubled under him and the right foreleg extended. Alive or sculptured, the bull is one of the most sacred objects of the Hindu religion. Offerings of flowers, leaves, rice and water are made to his image. When a worshipper of Shiva dies, we are told, his friends, if they can afford it, set loose a bullock to wander at will through the streets. It is considered an act of merit for the pious to feed him. When he dies he is buried with great ceremony, not even a Pariah would dare eat his flesh.
2. A cow with six legs, an object of worship by the Hindus.
3. A Hindu Fakir.
4.-5. Holy men of India.
6. Typical Hindu Fakirs, a teacher and his boy pupil.
7. Hindu Holy Man.

is not confined to India. All over the world, in heathen countries, people make their own gods. They carve various images out of wood, stone and metal, and overlay them with gold and silver, and kneel down before them and worship them. Yes, this god-making is a very simple process indeed.

We have asked such idol worshippers often: "How can these stone or wooden images be gods? Are they not of the same kind of wood which you burn in your stoves, or of the same kind of metal and stone with which you build your houses? Are they not all the workmanship of carpenters and stone masons?" "Oh, yes" they say "they were originally. But now they have the spirits of gods put into them, so they are gods and we must worship them."

"But how" we ask "did these spirits of gods get into these figures or who put them there?"

"The priests did" they say.

"All right but who are these priests? Are they not like other men weak human beings? Are the gods inferior to men? Can spirits of gods be put into anything of stone or wood by the mere will of the human being?"

Nonsense even to think of such a thing. But all these idol gods are made in this way, and are then worshipped by the very men who made them. Everywhere people are practicing such nonsense in god-making. And the wonder is they really believe in their man-make gods."

The religion of the masses is akin to Animism. Fear of evil spirits and propitiation of the gods make up the most of the religious life of the people. Lust is exalted to a virtue. Obscene carvings and pictures are in the most sacred places. Wicked lustful men in the priests office are the religious leaders and in the name of religion these moral lepers take possession of sweet innocent little girls.

In vain do some high-minded men try to prove that ancient Hinduism was lofty and pure. Here and there as we have seen there are some beautiful passages in their holy books but there is a mass of corruption.

"The Daily Hindu" the organ of the Orthodox Hindus of Madras, had this to say, a few years ago of the decadence of Hinduism. "The glory has departed out of our religious institutions, and what once contributed to purify the minds of millions of men and women are now the groveling ground of some of the most ignorant and wretched of human beings who merely wallow in the mire of voluptuous past-times, wasting the pious contributions of the widow and the orphan, and breeding around them a whole host of able-bodied vagabonds. The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling."

Coming as this does from a Hindu writer it is a strong accusation to bring against the religious practices of his people. While some of these reformers are hunting text-proofs to show the beauty of the ancient Hinduism another man will produce passages that show it in all its vileness. The Tantras, the sacred books of a sect known as Saktas are too evil to be translated. Swami Vivekananda, one of India's own men, in an address in Calcutta, some years ago denounced these writings. In speaking of some of these books, the Vamachara Tantras he said: "Give up this filthy Vamachara that is killing your country. When I enter my own country with all its boast of culture, it is a most disgrace-

ful hellish place I find, when I see how much the Vamachara has entered society. These Vamachara sects are honeycombing our society and it is those who carry on the most horrible debauchery at night. They are ordered by their books to do these things. The Bengali Sastras are the Vamachara Tantras. They are published by the cart load, and poison the minds of your children. Do you not feel fathers of Calcutta, a shame that such horrible stuff as these Vamachara Tantrâs, with translations too, should be put into the hands of your children, boys and girls and their minds poisoned, and that they should be brought up with the idea that these are the Sastras of the Hindus?" Then the Swami adds a significant statement while trying to prove that these books should not be taught as sacred books of Hinduism he confesses that they are really the books that are followed. He says further: All the forms of the popular religion from the Himalayas to Cape Comorin have been taken from the Tantras and they direct the worship of the Saktas, the Saivas, the Vaishnavas and all others."

Is it any wonder then that "Hinduism cannot meet India's pressing modern needs?" How inadequate has this faith been among the millions of its followers for centuries. They need not another god added to their three hundred and thirty million but they need the God revealed through Jesus Christ. They need to know of His love and peace and purity. They need to know of his salvation.

Our author is right in declaring "Friends in the West may as well realize that mere humanitarian service and uplift do not strike at the root of the problem."

Herein lies the appeal of Christian missions. The Church of Christ sees India under great handicaps. She sees India struggling, trying to rise; she sees the futility of reform to permanently remove the burden. But in her hand she carries a great roll and in this roll there is a secret which will liberate the captives, lift up the down trodden, give peace to troubled hearts and give life to the dying. The Master and Head of the Church is saying, "This knowledge is not for you alone, Go give it to India."

### A FEW GEOGRAPHICAL FACTS.

The area of India is as large as that of Europe save Russia.

The Himalayas are the highest mountains in the world. Mt. Everest is the highest peak.

The chief rivers are the Indus, Ganges, Jumna, Brahmaputra, Irrawaddy, Godaveri and Krishna.

If you should take the population of Canada, 11 million, and the population of the United States, 105 million, and the population of Mexico, 16 million, and the population of Central America, 6 million, and the population of 14 South American Republics, 50 million, and the population of England, Ireland, Scotland and Wales, 48 million, and the population of Belgium, 10 million, and the population of France, 30 million, and the population of Portugal, 10 million, you would still need 29 million to equal the population of India, 315 million.

There are sixty-five million Mohammedans in India.

### QUESTIONS.

1. How do you account for India's great poverty?
2. What handicap of India will be hardest to overcome?
3. What signs are there of the breaking of caste?

4. When the reformers of India, such as the editor mentioned and the Saami, realize the handicaps of their religion, why is there not greater progress in reform work?

5. What has brought about a change in the attitude toward women in some places?

6. How can we best help India to overcome her handicaps?

7. If you were beginning work in India, and trying to overcome her handicaps with what would you begin, education, social reforms, sanitation or religion?

8. Since Hinduism is the fundamental handicap what is the only remedy for India's ills?

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## AN IDOLATER'S OWN STORY.

**Ten years ago in one of the remote villages of India a poor village preacher on the point of death in a plague house, was helped by Mr. Linzell. He has developed into one of the leading preachers of the Bombay Conference. This is his own account of his religious experience and conversion from idolatry to Christianity.**

**Translated by Lewis E. Linzell.**

THE first time in my life I went on a pilgrimage my age was eleven years. And the true reason of making a pilgrimage to that god was that when I had fallen sick my father had made a vow that "If my boy will become well, then I will make an offering of half a pound of sweetmeat and a cocoanut."

Therefore it became necessary for me to go there to cause this offering to rise. And after going there I heard stories of the greatness of this god. Therefore the desire for worship came in my mind, and I began to worship in one of the recesses of the house and from that very time the zeal of worship was felt in my heart; therefore I also began to worship the mother goddess Kalka. Walking thirty miles, I went to worship her.

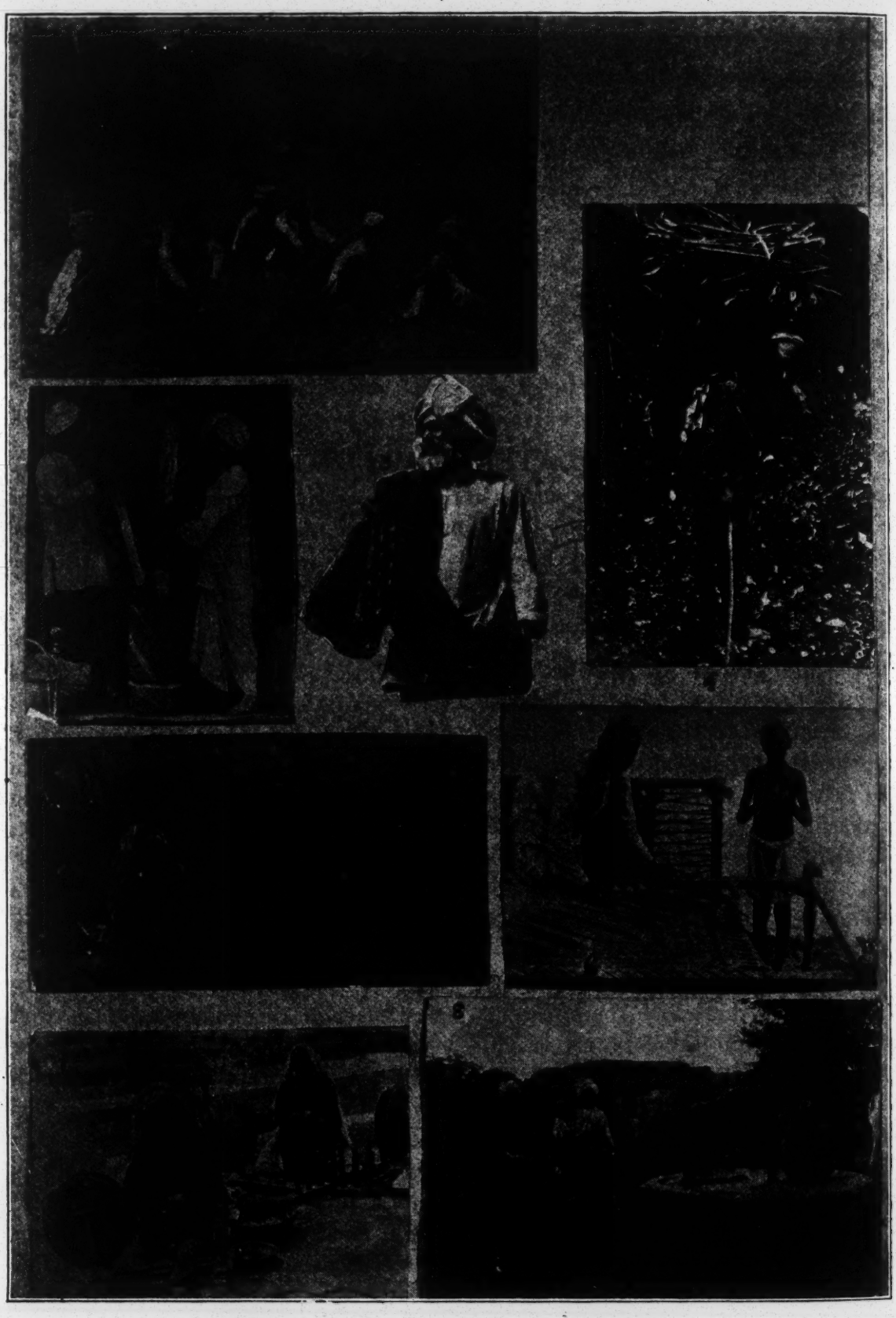
### HE CUTS FLESH FROM HIS BODY FOR THE IDOL.

And afterward I went on a pilgrimage to Ranchod, and after having gone I felt that Ranchod created the world, and by doing his service man obtains forgiveness of sin and receives the door of salvation; and besides this he gives very great blessing. Therefore, zeal for the service of Ranchodji was created.

Afterward I was going to Dakor on a pilgrimage and in it, it was necessary to fast for one day and to go there on foot, and the journey was fifteen miles. Although in the day I was doing the idol's service, yet in the night it was necessary to give sleep-service with the head down and feet up, and that for about twenty minutes each time. Moreover in that month it was necessary to fast twice, and on the eleventh day of the month there was a fast of three days. One time while making the eleventh day fast, very much zeal having risen in me, I cut a little flesh from my body and gave it as an offering to the god. Thus for nine years I did service, but no peace or salvation was known to me.

### GANESH, THE ELEPHANT-HEADED RECEIVES HIS WORSHIP.

In the meantime there came to me the knowledge of another god, and concerning that god people were saying that



**SEEING INDIA'S PRIMITIVE CONDITION**

1. Cutting wheat in the neighborhood of Pathankot.
2. Pounding out Rice.
3. An Idolater's Own Story.
4. Carrying fuel from the mountains.
5. A village weaver at his hand Loom.
6. Weaving beds. The universal bed of North India.
7. Women spinning.
8. A village ox-power flour mill.

he was greater than the Supreme Being —his name was Ganesh—the elephant-headed god. Obtaining mud from the tanks of twenty-one villages, I make an idol, and mounting it on a silver stand, I placed it in a recess in my house, and morning and evening I burned incense and worshipped; and standing on one foot for fifteen minutes I was doing his service. This service I did for six years and from it no profit at all came to me.

Then I began to associate with the holy men. I put faith in what things they were saying, hence it was befitting that I feasted them, gave them money and, sitting near them, listened to their words. Not only that, but I myself bathed them and drank the nectar of their feet.

### HE DREAMS OF A NEW PEACE.

Now from my eleventh year to my twenty-third I served much that I might obtain salvation, having made ten pilgrimages and served many holy men. But up till now I had not seen peace nor was there any sign of deliverance. Therefore I became much discouraged, and in this state I lay down, thinking what god should I serve and what shall I do now to obtain deliverance.

And that night this dream came to me. I thought that I had gone to some great city and there was a large temple and in the temple many women and men were sitting. And one man was causing them to hear the things of the Supreme Being and those who were listening were showing much happiness. And the love and the brightness of the lamp of those people was much better than that which the people of my own town displayed. It was wonderful—and it was evident that great peace was known to the people.

### HE IS CALLED TO BARODA.

There came a desire to me to visit the city of Baroda because I had never seen a royal city before. When I got down at Baroda station a Christian book seller met me. Before he became a Christian he had been my friend, and he began to show much kindness toward me. He invited me to his own house, but at first I was not willing to go, as I did not like Christians.

That day was Thursday and at 8 o'clock in the evening the meeting bell of the Christian Church began to ring. The family of this man was ready to go to the meeting, and, after a very earnest invitation, I went with them. There, after prayer had been offered, a Christian missionary read the eight chapter of the letter to the Romans; afterward he preached from the same.

From hearing him I became much pleased and I looked at the people and saw that they were happy and the missionary was serious. And when I saw the people sitting and the brightness of the lamp I was filled with amazement, for I recognized that in my dream I had seen such an assemblage.

Then there arose in my heart the hope of joy and peace and I felt that God had brought me to this place.

But it seemed very difficult to me to become a Christian because such people are very lightly esteemed by non-Christians, and I was holding honor and good repute from the people among whom I lived.

### THE IDOLS ARE BROKEN AND CHARMS THROWN AWAY.

On my return to my house I met my older brother and to him I showed my dream and all these things, and he helped me. For he worked on the railroad and owned a Holy Bible which he

used to read every day. A week later I again went to Baroda and found the Christian preachers' summer school in session. With these country preachers I remained for twenty-four days and I gave up the Hindu religion and accepted Christ as my Saviour.

Then whatever idols and charms of the Hindu religion I possessed I cast out from the house, breaking the idols and filling up the idol recess, which having seen, the people around were astonished. And from other towns my friends came and began to persecute me and I with courage answered them.

After I became a Christian the people around and my own family began to hate me and I suffered insult and beating and much sorrow, but in all my Heavenly Father gave me much help, and by the grace of God after a little while my persecutors themselves began to turn to Christ.

Also my former religious teachers became Christians, and now the whole village is a Christian village and they have faith in our Great Saviour and are in peace. I thank God greatly that He has brought me out of that thick darkness.

—From World Outlook.

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## HELPFUL LITERATURE IN STUDY OF "THE TREND OF THE RACES."

In the study of "The Trend of the races," in addition to what is to be obtained from the Women's Board (904 Publication Building Pittsburgh, Pa.), we wish to call attention to the list to be obtained from the address given below. Also we recommend **The Southern Workman** the monthly publication of Hampton Institute, Hampton, Va. The Subscription price is One Dollar per year. We know of no one article that will aid the Study of the Negro problems as **The Southern Workman.**

—Editor Women's Missionary Magazine.

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## THE WOMEN'S GENERAL MISSIONARY CONVENTION, LOS ANGELES CALIF. JUNE 16-20, 1923.

### THE INVITATION.

Where the proud Pacific gently
Rolls its white-capped waves ashore;
Where majestic high Sierras
Look across the Valley floor;
There Los Angeles in her beauty
Smiles beneath the sunlit skies
While new dwellings by the thousand
And new industries arise;
While the garden, grove and oil field
Pour their treasures at her feet,
And the fragrant flowers and blossoms
Fill the air with perfume sweet.

And this City of the Angels
Sends her call throughout the land,
To the women of our Churches,
That great missionary band,
To convene within her borders,
Spend a happy week with her,
Filled with joy and inspiration,
As they earnestly confer.

Then accept her invitation,
Given through this Presbytery;
You will surely ne'er regret it,
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Los Angeles.

Come for the honor and glory of His Name and the advancement of His Kingdom.

A. E. Reiter.

# FOREIGN CORRESPONDENCE.

## INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

### OUR SOCIAL EVENTS.

Annual Meeting reminds me somewhat of the New Wilmington Conference and oh, how eagerly we look forward to it every year. Of course at the Conference one does not have to sit on the edge of ones chair waiting with bated breath to see what is to become of one; to see whether we shall be sent to this jungle or that large city; whether we shall spend our days in tents or in a house; or whether we shall board or keep boarders! I am glad they always move us, it is lots more exciting and then one is sure to have at least one good house cleaning a year.

One evening is usually set apart as a time of social fellowship together. According to age long custom we appear in dresses "just out from home" or in our newest Darzi (Indian tailor) made frocks. If we are unfortunate enough to have to wear the latter some kind person offers the remark that, "It looks just like a home one" and so we all feel very dressed up for this momentous occasion. What a fine dinner we had, fried chicken and ice cream too! The new missionaries were our guests and we were so glad to have them arrive in time. After dinner Mr. Campbell gave the address of welcome to the new party and Dr. Gordon made the response. A short musical program followed and was enjoyed by all. We had a stunt afternoon this year which was quite an innovation. There were races of various kinds in which young and old participated. One of the most interesting was an obstacle race in which the women wore the men's shoes. Miss Lawrence though not the winner, received much applause and made a lasting impression on the audience.

Of course we had our usual tennis and badminton tournaments and they along with volley ball furnished abundance of recreation for many.

College night was as interesting as ever. Students from the various Colleges sat at their own special tables, Westminster, Muskingum, Tarkio, Monmouth etc., all being duly represented. In addition there was a university and a miscellaneous table. Each tried to out do the others with their College songs and yells, and needless to say we all had a very happy dinner hour.

But Annual Meeting is over now and we have returned to our work again. We often look back to those days, days of happy fellowship they were, but most of all days of communion and fellowship together with Him.

MILDRED MCCULLAGH CUMMINGS.

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### THE OUTWARD VOYAGE.

On September 14th the out-going missionary party who were to sail the following day on the "City Of Harvard" were gathered at the Prince George Hotel, New York. They were a happy group of people, and the presence of some of the members of the Board and of other friends who had come to bid us God-speed, helped us to forget the sadness of the parting from loved ones and turned our thoughts to the journey, and to the countries beyond the sea.

At eleven o'clock we had a meeting with Mr. McClelland of the Transportation Department of the Foreign Board. He was making arrangements for fifty-eight adults and eleven children, also for the goats and chickens being taken to the Sudan. Before we got to New York some of us had problems about the little troublesome things connected with our travelling arrangements, but at that meeting we transferred all of our worries to Mr. McClelland and thought no more about them. Many times, after we were started on the journey, we recalled his kindness to us. Missionaries are very human and sometimes get excited, but Mr. McClelland was kind and efficient through it all. Mr. Latimer, the Treasurer of the Foreign Board, was also there to help us in regard to financial matters so we felt that we were well cared for, and much appreciated the kindness of these friends.

Thursday afternoon and Friday morning passed quickly as there were many last things that we wanted to get; no woman, and perhaps no man could resist a last chance to shop in New York.

After lunch on Friday we gathered to-

gether and Dr. W. B. Anderson gave us a parting message, "Rejoice in the Lord always." Mrs. H. C. Campbell led in prayer and also Dr. Parker, and Dr. J. Kelly Giffen pronounced the benediction, and soon we were off to the wharf.

We found our boat small but very comfortable. We had good decks and as the "City of Harvard" is a cargo boat she was very steady. It was about sunset when we left the shores of America. We waved to the friends on the dock and they to us as long as we could see each other.

It is perhaps well not to write too much about the first few days on the ship. No one likes to acknowledge being sea sick, but for a few days none of us were inclined to be industrious. We thought the food on the boat improved very much after a few days but one of the officers affirmed that it had been good from the first!

We sailed on Friday, and by the next Tuesday morning many were feeling fairly well so we decided to start two daily Bible classes, one class to do intensive Bible study, and the other to have Bible studies and addresses. Both classes were continued throughout the trip and were very helpful. Half past ten was the hour of meeting, and it was an hour to which we looked forward. Each message seemed to bring just what we needed; we know we have been strengthened and shall be able to do better service because of these meetings. Half past three was another precious hour. At that time we gathered in the Music Room for an informal time of prayer together.

There were in all 120 passengers on the ship, and over 100 of them were missionaries, so we were granted unusual privileges. We were given permission to hold one Bible class in the Music Room and the other on the deck. On some ships there is no room for Bible classes.

We were very fortunate in the officers of our boat. They were splendid good men and very friendly. Our Captain went a little out of the course to give us a good view of the Azores. He did the same kindness for us at Algiers and Malta. Before we came to these places of interest the Captain had a short historical description of the place posted on the bulletin board. We came to Malta on Sabbath morning, and in the Church service the Captain read the account of Paul's shipwreck at this place.

Mrs. George Moore, with her usual thoughtfulness, sent us a supply of the October number of the Woman's Missionary Magazine. The magazines were enjoyed not only by the United Presbyterians but the other missionaries were also anxious for them, and some of the ship's officers requested copies too. With the gift of the magazines Mrs. Moore also remembered that some of us might have a sweet tooth and so sent each one a supply of good American candy.

One night we had a party to which those were invited who would appear in some unusual costume. All put in an appearance even to Topsy and the Scarecrow. On other occasions we got together for singing and games. At the party which we had just before reaching Port Said where our Egyptian friends were to leave us, Dr. J. Kelly Giffin, in the name of the passengers, presented our Captain with a beautifully bound copy of the Bible and with a Portable Remington typewriter. The Captain was greatly touched and pleased.

We enjoyed our day in Port Said, but how lonesome we felt and how few we seemed when we started on and our Egyptian missionaries were not with us. We were so glad that we did not have to lose those going to the Sudan at Port Said too, and could enjoy their company a little longer. Port Sudan came only too soon, however, when we had to say good bye to these other friends. The Captain asked us to sing as the ship moved away from the dock. At his request we sang the sixteenth Psalm and followed it with "Safely Guarded" as the water separated us. I am afraid our voices were not specially musical for our throats were aching and our eyes were so dimmed that we could not always see the waving handkerchiefs.

We stopped at bare sandy Aden a few hours. It was nice to see the place but we were thankful that it was not our

field of labor, and after this we were happy to be on the last lap of our journey with our faces and thoughts toward Karachi and the Punjab. The days passed quickly, October sixteenth came, and that evening we saw the shores of India.

A prilgrim ship and a troop ship were expected in early the next morning, so the Custom's officers wished to finish our work that night. They came to the boat about eight o'clock, looked at our declarations, charged us duty and passed our baggage without seeing a box. The duty is getting heavier all the time. Those of us who brought out dolls had to pay 30% on them. There is a heavy tax on all toys.

Tuesday was a busy day in Karachi, but we were all ready for the train to the Punjab at six in the evening. We had secured reservations and had a very comfortable journey, reaching Sialkot at six o'clock Thursday morning to find a warm welcome awaiting us from the whole mission assembled in Annual Meeting. We were prospered all the way and were conscious that the good hand of our God was upon us.

MARY KYLE.

## EGYPT

**Minnehaha Finney, Editor, Tanta, Egypt.**

### CHRISTMAS IN FOREIGN LANDS.

Do you ever pause in the midst of your festivities to give a thought to what Christmas means in foreign lands and how it is celebrated there? I imagine it is a very vague picture that you get, and so perhaps you would like to hear about our first Christmas in Egypt.

We were up and dressed by seven o'clock and gathered in the drawing-room for family prayers. Three of our girls had decorated the room very prettily the night before with fancy red and green paper which was inter-twined with greens from our garden. In one corner of the room there was a little, artificial Christmas tree, which one of the girls had brought from America, and beneath it a wee Santa Clause was standing guard over some mysterious looking packages. As soon as we had gotten quiet, we heard the faint sound of a Christmas hymn and soon the singers appeared. In bright kimonas, their hair hanging, and carrying lighted candles, they looked very pretty indeed. In the midst of the singing we had a very good opportunity to test our self-control, for the little Christmas tree caught fire from one of the lighted candles, but the singing continued as if nothing had happened and the rest of us sat very still and quiet while the two girls nearest the tree, picked up the brass tray upon which it was standing and carried the whole thing to the outer room and let it burn itself out on the stone floor.

After breakfast we all returned to the drawing-room to open our packages. Each girl had at least one package because it had been arranged beforehand that each girl should buy something for one other, and besides these, there were the precious tokens from the home folks.

At noon we had a real American Christmas dinner which each had had a share in preparing, and after dinner we went out, our goal being a lovely spot right on the bank of the Nile. The lovely rose garden gave us much pleasure and in the midst of it was a white stone terrace where we played games and had tea. It was all so unique: we watched the sail-boats on the Nile slip silently by, looking like hugh white-winged birds, and off in the distance we could see pyramids wrapped in a purple mist. There was a glorious sunset which we watched through a group of palms on the opposite bank. In Egypt there is scarcely any twilight; the sun sets and almost before you are aware of it, it has suddenly grown dark and the bright stars are shining overhead. We stayed, singing and enjoying the beauty of the evening until it was time for the train to take us back to Cairo and soon after that the day ended for us. But the memory remains and in our minds there is the impression of the strong contrasts felt that day. We were used to crisp cold days but here it was warm enough to sit out of doors, some of us not even needing to wear wraps. Our minds associated other Christmases with long drifts of white snow but here we were in

the midst of blooming roses and poinsettias. In America there is a spirit of good will abroad but in Egypt we wondered if it was safe for us to go out, because there was a spirit of hostility abroad and just the day before when some of you were buying the last little things for the festive day, some of us were in the midst of riots. But perhaps the strangest contrast of all was that in this land, so near to the very spot where Christ was born, Christmas Day has no significance at all except as the missionaries and christian people have brought it, and those who know something of what the day signifies are as nothing compared to those great numbers who have never heard, and those who having heard are still not ready to acknowledge that Jesus Christ is the Son of God and His gift of love to the world.

LUCY LIGHTOWLER.

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Pressly Memorial Institute,
Assiut, Egypt.

Dear Magazine Friends:

As most of the other correspondents have written about their work, I'll tell you about my vacation. After a severe attack of typhus in March, I was ordered to spend three months in Switzerland, and I can assure you that it was almost worth while having the fever in order to get such a treat. The trip was made possible through the kindness of the Women's Board and other friends. It was a most pleasant experience for a missionary to start off, with never a worry about expenses to curtail the enjoyment of the trip.

We travelled third class across the Mediterranean, and the rainy decks and lack of steamer chairs and a writing room caused some inconvenience, but the journey wasn't long. Then in fifteen hours after we left Venice we were at our destination among the beautiful mountains of Switzerland. Travellers from America and elsewhere exclaim over the beauties of that little country, but it takes a weary missionary from Egypt really to appreciate its worth. The sight of those miles and miles of green grass, the beautiful rain-washed trees, the flowers growing everywhere, the clean habits of the people, and the majestic grandeur of the snow-clad mountains, brought tears of joy and prayers of thanksgiving. One of the younger missionaries in our party, who comes from an out-of-the-way station, said, "I had almost forgotten that people could be good," and my heart ached as she told of how she had looked at sin so long that her very soul seemed almost contaminated by it. Another of the girls said, "I was all parched and dried up inside before I came over here," and she had been only three years away from the home land. Refreshment of both body and soul was what the summer meant to us all.

Elsie French, Esther Wilson and I had a very happy time during August doing some long walking trips. We started off, each with a small pack and a good walking stick, prepared to enjoy both rain and sunshine, bad roads and good, aching muscles and sweet refreshment, wherever and whenever we came upon them. The long mornings of stiff climbing were rewarded by the most glorious views from the tops of various mountain passes. On the Truttlisberg, 6,000 feet high, we literally stood on a narrow ledge and looked, on one side, down the steep slopes over which we had come from the valley 2,500 feet below, and, on the other, away to a more beautiful valley 3,000 feet below us, which we reached that evening.

There wasn't a living being in sight to spoil our enjoyment of the place. The air was like nectar, and the inspiring, snow-clad peaks near by, and the flower-strewn grass at our feet, made us feel we were taking more than earthly joys. We came away with a new sense of God's presence and power. Often in memory we go back to those heights, or to the quiet paths leading through beech or pine forests, where the mellow light and sacred stillness made it easy to hear God's voice, and gain new strength for the day's tasks.

It was a summer long to be remembered, and we hope that many other fellow-workers may have a like privilege.

Your loving friend,

ANNA B. CRISWELL.

## SUDAN

Miss Katherine McKenzie, Sudan Editor.

### EXPECTED AND UNEXPECTED.

Expected and unexpected,—mostly unexpected. First, the Sudan group of missionaries had expected to land at Port Said with the Egyptian party, then come on to our destination by way of Cairo, and the Nile river, but it was discovered two days before reaching Port Said that the ship's company would be willing to carry us on to Port Sudan at a cost of twenty five dollars per adult, which meant a considerable saving in travelling fares to say nothing about the handling of our baggage. Many of us had made plans to see friends in Egypt, and also to the new folks it was quite a disappointment to miss some of the sights of Egypt, but we will no doubt see these things later.

It was very interesting to watch the coaling at Port Said. It was done by men, who carried the coal in baskets, from a barge, up a rope ladder, to the coaling deck of the large ship.

We were at Port Said about six hours, so most of the passengers rowed across to the city. Such traders as we found there! Some had their goods in a box or bag, and met one at the first corner, then followed the prospective customer until he decided it was no use to follow further. The merchants have samples of their wares on the outside of their shops, and they stand at the door and beg one to go in and buy. They name prices, but if the customer starts away without buying the merchant says, "What will you give? Name your price." Other merchants brought their wares onto the boat, and were even more insistent than those we met on the streets. After the boat was ready to start on, and the order had been given for the gangway to be lifted, the peddlers tried to make a last bargain, and finally an officer had to take one by his collar and start him down the gangway.

That evening was rather quiet, and we missed the friends who had left us. We sat up quite late, and by moonlight saw the scenes along both sides of the Suez Canal. It seemed good to see land again although some of us had not tired of the water. We saw several villages, which seemed to have a number of comfortable looking homes; saw the first train since we had left New York; had our first glimpse of African desert and sand. It took us the whole night to pass through the canal, and early next morning we stopped at Suez, and cargo was unloaded.

After leaving the canal we sailed through the Gulf of Suez, then into the Red Sea. It was late in the evening when we passed near Mount Sinai, but the captain pointed it out to us, so we were able to see a very faint outline, and can now say that we have seen the mountain on which the commandents were written.

Late on the evening of October fourth we reached Port Sudan. The boat remained there all night and unloaded neither cargo nor passengers until the next morning. The first thing that morning we had to appear before an official and show our passports and also our permits to enter the Sudan, then after bidding our India friends goodbye we walked down the gang plank for the last time. An hour later the boat left, and we were surely not expecting such a send off as the friends going on to India, and officers gave us. They all sang "I Know Whom I Have Believed;" "God Be With You Till We Meet Again;" and several other psalms and hymns. They waved their handkerchieves and hats as long as they could see us, and we who were on the shore felt a tugging of the heart strings, and a bit of a homesick feeling.

Next came one of the biggest surprises. Of course we were all wondering what piece or how many pieces of baggage we would be called upon to open at the custom house, but not one of us had to open a single piece of baggage, and we paid no duty on our hand baggage. Rev. Oyler had to pay on his ammunition but we had expected that. Dr. Giffen knew some of the men in the custom house, and we found them very courteous. We had just missed a train to Khartoum, and were obliged to wait three days for the next one. Again we were agreeably

surprised to find the government hotel a very nice up to date place. The rooms were large and airy, and were furnished with white enamelled furniture. The hotel was built near the seashore, and we enjoyed the sea breezes at night. From the boat we had only been able to see the custom house, the hotel, and a government building, therefore we were surprised, upon walking about to find that Port Sudan is a modern, little city. Most of the buildings are made of white limestone. Because it has such a good natural harbor much is expected of it in the future.

The train was a big surprise to us, also. There was no porter, who helped us up into the train, but we climbed up four steps straight into the car. The government permits missionaries to travel first class at second class rates, and we were really very comfortable. In a compartment which was about six feet by four feet there was a long couch, a chair, a folding table, a wash basin, a mirror, a small cupboard, and an electric fan. The food was very good. While we were travelling up grade the train only went four and a half miles an hour. It stopped from fifteen to thirty minutes at each station, and we often got off and exercised a bit.

At Sinkat we saw the mission rest house from a distance. We Sudan folks will spend every other summer at this place. While at Sinkat we just stepped upon the entrance, and looked into the fourth class coaches in which some of the natives were riding. There were only two rows of seats, but there were four rows of natives, because some of them sat back to back down the center of the car, where the baggage was piled. The entrance way of some of the cars was so piled up with baggage that the passengers could not leave until some of it had been taken out of the way. In the Sudan the only baggage which is taken free is what one can carry into the coach as hand luggage.

We saw interesting and unexpected sights along the way. Such crowds of natives gather at the stations when the train comes in that one could almost imagine a celebration was going on. Most of these people, of course, were men.

The greater part of the way we passed through desert land, with only a little shrubbery. The mirages were very interesting to all of us. We passed a number of cemeteries. There were no tombstones, but some of the graves were marked with white flags. Donkeys were the most common means of travel noticed, and an automobile was a very rare sight.

The people were very interesting. The tribal marks were ugly scars cut upon the cheeks. Another surprise, was the number of beggars, which sat about the stations. Often little boys, who were seemingly not poor, begged also. At one place we got out the kodak, and you should have seen those beggars arranging themselves for a picture. Such posing we had never seen before. At that particular place two boys were trying to sell us chickens, and those chickens were held up as the principal object in the picture.

When men met friends some of them shook hands six or seven times before each passed on his way. Hence we understand as never before what Jesus meant when he said; "Tarry not to greet friends in the market." When a woman meets a woman, she shakes hands, and very often she kisses her friend's hand, or her own hand, and then raises it to her chest. All the women carry burdens on their heads, such as baskets, pitchers, wood, etc. We saw one woman, who had twin babies with her, had one in her arms and the other was strapped to her back. The poor, little babies were only about two months old. Besides the babies she had a big load on her head.

It was late the evening we arrived in Khartoum North, and we were met by the Misses Coie, and two native teachers. They carried two candles, and it brought to my mind the story of the Ten Virgins.

We have been here about three weeks, and we are beginning to feel at home.

MARY FRANCES HERRON.

## TAKING ADVANTAGE OF OPPORTUNITIES.

Nasser Egyptian Sudan

No greater opportunities come to any one than those that come in the daily contact with those about us of influencing them for Christ. No matter where we are in the office, in the store, on the farm, in the Church; or on the mission field it is the same—there are constant opportunities by word or example of witnessing for Christ.

On the mission field and especially among the pagan tribes these opportunities seem all the more numerous and the responsibility all the greater because the people with whom we come in contact day by day may never before have heard of Christ and it is possible that they may never have another opportunity. They are with us for sometimes only a few hours or even minutes. They come to us as a God given opportunity and whether we take advantage of that opportunity or not may determine the destiny of that soul and perhaps of others as well.

Last fall "Kir" a big strong healthy Nuer came to Nasser to work for us. He brought his wife and family and came principally to earn money to secure medicine for them. But he built himself a little grass tuckel outside of the compound and stayed with us for about six months helping with the building work and in the brickmaking. He was a good worker and of a likeable sort in most ways. During these months he was in regular attendance at the workers prayer meeting and while he never took a definite public stand for Christ yet we felt that the seed had not been sown in vain and we looked forward to the time when perhaps he might be coming back again and become one with us and perhaps become a witness for Christ among his own people. But God had other plans for his life. About a month ago word came to us that while he and his brother and another were out hunting they had been attacked by a lion and he had been killed. And as we have thought back over those months he spent with us we have been asking ourselves the question "Did we take advantage of our opportunity?" And the news has also called us to more serious thought concerning the workers that are about us now. Perhaps some of these may, like Kir, never have another opportunity to hear of Christ—perhaps some of these may never come back again.

"Rraet" was a little boy of about six years of age who was brought to the clinic last October. As his name indicates in Nuer, he was born after his father's death, but his stepfather, his father's brother, had taken a great liking to him and he and the mother had brought the child to Dr. Maxwell, and one unusual thing in this case was that they had come on the advice of a Mohammedan merchant. The child had Brights Disease and his body was swollen to about twice its natural size, his eyes actually being swollen so badly that he could scarcely see. The doctor feared the case was hopeless but God has more than once in answer to prayer brought about cures that were an impossibility from a purely medical standpoint so the child was given a course of treatment. Each morning he was brought to the clinic for medicine and there also he heard the first word he had ever heard concerning Jesus. The songs were the first to attract his attention although his face was so badly swollen that for quite a while he could not sing. But he was a clever little fellow and as God gradually brought health to his body his little brain began to grasp the simple gospel message until he became one of the most interested listeners and could retell the stories better than many of the older ones. In the meantime his father and mother had come to know Christ and were among those who were baptized. By June the little lad was almost completely cured and the family went back to their village for the planting season. The beautiful sequel to this story is that recently word has come that the little fellow is gathering the children of his village together and teaching them the "Jesus songs" and the "Jesus words." And Rraet is only one of many. There is "Nyachor" the little blind girl who is very bright and clever and a beautiful singer. Quite often we have her

sing a song at Church by herself. There is "Rock" a little boy of about eight years of age who is Martha Adair's favorite playmate. There is "Nyarack" whose father and mother are both Christians who is as sweet a little girl as you could find anywhere and many others. Indeed, during the dry season there were as high as forty children coming to the children's class on Sabbath day. Where could one find greater opportunities than these?

"Kom Niong" is an Anuak whose home is up near Gambeila. In the summer of 1920 he came down to Nasser in a native canoe and after selling the canoe came to work for us. He was given outside work at first but he was of a likeable disposition and a good worker and so was taken into the house. Here he proved himself especially quick to learn and was soon promoted to head house boy where he carried a large end of the kitchen and house work. He was interested in everything. If he was not busy with his own work he was watching Mrs. Adair, trying to learn some new accomplishment. He was especially interested in the sewing machine and could easily have learned to sew. He was untiring in his work and always cheerful. He was nearly always singing about his work and not all the songs were native. Soon he had picked up our Church songs and was singing them. His father died the next spring so he had to return to his village to care for the other members of the family. He was a general favorite and we hated to see him go. During his stay he had been hearing the gospel every day (he understood Nuer quite well) and although he was not a professing Christian yet he went back to his village and his people with his heart filled with the songs and the stories of Jesus and we hope also with the love of Jesus. And "Kom" is only one of the large number of Anuaks who have been coming to us these past three years. This year there are some forty about us wanting work. More indeed than we have work for. No they are not all as promising as "Kom" but all of them have souls and surely God has not brought them to us for nothing. And what of the great numbers that have not come. This summer on our way to Abyssinia for a few weeks' rest we passed through this Anuak country. We saw Kom and others also who had worked for us and they ran along the bank for miles waving frantically at us. One felt almost like stopping the boat and spending the vacation among the Anuaks instead of going on to Abyssinia. When shall we take advantage of this opportunity? Already they are asking us when someone is coming to them.

On a recent Saturday afternoon Mr. Smith and I took a short trip in a canoe up one of the streams that runs into the Sobat a short distance above Nasser. We went after fowl but after getting a goose and a few ducks we went on to a a couple of the villages and gathered the people together for a talk about Jesus. We were only gone about three hours but had the opportunity of sowing this bit of seed in the hearts of these people. But this stream is a long one and during this season when the river is high one could get back into the Nuer country and visit numerous villages. At the present time we have only our native canoes that are not suitable for extensive itinerating but we hope that in another year we may have our new launch and be able to take advantage of this big opportunity.

"Menwal" is one of the new Christians who was baptized last spring. He is one of the ones who have stayed with us all summer and is now helping in the clinic. There is nothing unusual about him. He is not as clever as some of the other Christians or as far developed although it does make one feel good to hear him pray in public. He is just an ordinary quiet young man whom we believe has really given his heart to the Master. But who can say what possibilities are wrapped up in his life? Who can say what God has in store for him? We do not know this but we do know that God has laid upon us a responsibility for him. Our Master's Commission is "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them—"Our work

did not end with the baptizing of "Menwal". It has but begun. He must be *taught*. And what God is able to accomplish through his life may depend very largely on our faithfullness in teaching. And what is true of "Menwal" is true also of all of the forty-two Christians. They are all but babes in Christ that must be fed and nourished if they are to become strong Christians and workmen meet for the Master's use. To us they are God-given opportunities: God-given responsibilities.

Such is something of the opportunity and responsibility that comes to us here on the mission field. And it is your opportunity and your responsibility as well. Here is a great opportunity for you to pray. Pray for these children; pray for these workers; pray for these clinic people; pray for these Anuaks; pray for all these people that live along these branches of the Sobat; pray especially for these new Christians; and pray more especially that we, the laborers in the vineyard, may be more faithful and that God may hasten to send out more laborers that these great opportunities may be taken advantage of before it is too late.

W. J. ADAIR.

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### A MORNING WITH THE McCLEERYS.

August 3, 1922.
Doleib Hill,

The scene of this morning in the clinic at Doleib Hill will continue to hang on my memory's wall for years to come.

Shortly after we had gotten up from a night's wrestle with the blood-thirsting mosquitoes, a woman squatted herself on the walk just inside the yard gate. She held in her arms a wee babe 4 days old and in a grunting sort of a way which, I suppose, was the Shulla way of announcing one's presence, attracted Dr. McCleery's attention. She had walked for miles carrying the wee infant. On examination found that the "Doctor" officiating at birth had been overly conscientious and clipped off with the cord its roots. As the result of this precaution the child had developed peritonitis. The eyes of the tot I could not see for the profuse discharge of pus, and under its arms and in the folds of the neck looked like raw beef. I guess that the family's supply of brick-dust had run out and they had found no substitute quite so good in which they might roll the new arrival.

After breakfast and Shulla prayers with the servant boy, we all joined the Heastys in our daily station-prayer meeting. These meetings last but about half an hour, but are real sources of help for the living of each day with these people. It is so comforting to be able to tell one's troubles to one who understands.

It was after 9 o'clock before the Dr. was able to start his work in the operating room. While the patients were gathering into the little prayer room the doctor operated on two patients. Both had old necrotic bones that had long been neglected. The woman came into the operating room on her hands and knees because of the affected foot. The Dr. lifted her upon the table and she took her anaesthetic as though she were glad, for a time, to forget her troubles. After the operation she was gently placed on the hard cement floor and was given the only thing that the clinic afforded, a gunny-sack. I could not help the forming of a few hard lumps in my throat for I hadn't forgotten the attentions that you and I had received when we were sick and in the hospital, with the nice clean white beds, and kind doctors and nurses about us, eager to minister to our needs. In a very short time, however, she awakened, and on her poor old face, all haggard and worn, was the sweetest smile of gratitude for what had been done for her. For a few moments she paused, dazed from the anaesthetic, and then, on hands and knees, made her way slowly to a hut about a half block from the clinic.

Operating work over, the clinic prayer-meeting began. There were gathered in clusters, men, women and children, Sixty-five or seventy, with all manners of diseases. Some had been treated but stayed around, in hopes that what they had been told was true and they would get a great deal of help by learning of the comforts found in the Bible. Dr. McCleery would read over and over a

verse and they repeated it after him, and then all would join in the singing of it. Then came recitations of memory verses, and the meeting closed with prayer. Then they stood eagerly around listening to be called by the number "engraved" on a piece of a kerosene can and strung around their necks. A small girl brought up her little brother of probably four years. A mere shadow. The clinic helper dressed the child's wound but he wasn't satisfied. The Dr. had always given him medicine. He held out the feeble little hand and the Dr. put in it some tablets and also gave him some medicine in a glass, all of which the kiddie took, without making a face. Then he held out his hand for more of the medicine that he had been accustomed to taking home. Even a child soon learns to trust in the "helping" Hand if he has a chance of seeing or learning of one.

Later the Dr. dressed a wound on a man who had come from a long way off, because he had heard of the "Hakeem." The man was simply alive with maggots. People at home, if you had any idea of the great need in these neglected parts of the Sudan you could not rest! Our poorest hovels in the slums of our cities in America are, in comparison, palaces to these places where lives the untaught native of the Sudan.

FRANCES TURK.

## ABYSSINIA

MRS. T. A. LAMBIE, Editor.

### OPENING OF A SCHOOL AT SAYO

We had not been in Abyssinia anytime until the people began begging us to open a school. You can imagine how impossible that seemed to us when we thought of the preparation necessary to start a school. That with the medical work did seem more than we could manage.

It was too bad to refuse them, so we kept defering the task until two years had passed. At last we undertook the school. We began with an ignorant Priest to help and a cow barn for a school house some time in March 1921. Fourteen boys came quite regularly. After a few months of such crude conditions Mrs. Ashenhurst came to Sayo for a visit with us. She immediately became interested in the boys and the venture we had made, and started a class in English. The attendance increased from *fourteen* to *seventy five* in an incredibly short time. There was no equipment, no books, no seats, "no anything." Mrs Ashenhurst gathered up a few packing boxes for seats, folded and cut into small squares, some wrapping paper, for writing tablets, the few lead pencils we could gather were cut into short lengths, Mr. Russell made a black board, and my but the boys were proud to be learning English! The fame of that school spread over the land and we got letters from men in distant places asking if we could take boys as boarders. Mrs. Ashenhurst had to leave after three months and for a time it looked as though the school must be closed. Then Mr. Russell undertook to carry it on in addition to the numerous other responsibilities devolving upon him, as Dr. Lambie was leaving for home furlough. I have not heard who is to have charge of the school this year, but whoever it is needs your prayers for it is promising as well as a responsible mission to the boys and girls who may come.

* * * *

As we read the above we saw the countless number of United Presbyterian boys and girls going to the Colleges in our land and we wonder how many of them are unselfish enough to give themselves to that great needy waiting, land for real service.

—Editor Women's Missionary Magazine.

# EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

## HAVE YOU READ?

There are some things of importance in every issue of this Missionary Magazine, that will appear but once, and the opportunity to be impressed will perhaps pass forever from us. While every thing in the monthly issue of the Magazine we consider valuable, else it would not be there, yet there are times when something appeals very strongly.

Have you heard Mr. Fred McMillan's story of his trip up the Nile, as he in company with Rev. Mills Taylor of the Foreign Board was visiting our mission fields one year ago? Do you remember his word picture of seeing the multitude along the shores of the river Nile? Have you forgotton the outstretched hands as the boat passed them by? Did the story make you want to know more of the needs there? If you have not read the foreign correspondence, especially the letter from Rev. W. J. Adair, in this issue read it. Indeed all the correspondence has a message you cannot afford to lose. But there in the Sudan is a waiting multitude! Waiting they know not for whom, but we, the United Presbyterian Church of North America, know they are *waiting! waiting!* with outstretched hands for the message and the messenger, will they wait in vain?

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## WESTWARD HO!

### THE WOMEN'S FORTIETH ANNUAL CONVENTION.

**June 16-20, 1923 Los Angeles California.**

**Convention Delegates, Life Members and Others**

**ATTENTION!**

The "Convention Special" has been secured. It will leave New York Monday night June 11th, Pittsburgh Tuesday morning June 12, and Chicago Tuesday night June 12, arriving in Los Angeles California Saturday afternoon June 16th.

### THAT IS THE TIME.

It will be Pennsylvania to Chicago, the Rock Island to Colorado Springs, the Denver and Rio Grande to Salt Lake City, and the Union Pacific to Los Angeles.

### THAT IS THE ROUTE.

These roads will take us by the most direct route from the Atlantic Ocean to the Pacific ocean, and that saves *time.*

From Chicago they will carry Tourist Pullman sleepers, for our convenience, instead of Standard Pullman sleepers, and that saves *money.*

Round trip ticket from New York to Los Angeles and return to New York is $138.32: from Philadelphia, it is $133.14: from Pittsburgh, it is $133.05: from Chicago, it is $86.00. (We are quoting 1922 rates, and should the 1923 rate vary a little, notice will be given). These rates are good to return over any line from Los Angeles or San Francisco. If any one wishes to visit the Northwest, an additional fare of $18.00 must be added. In order that the greatest number of delegates may be sent, the Women's Board were unanimous in deciding to travel by tourist instead of standard pullman, and all delegates and friends will thereby be able to save ($10.88). The tourist pullman is 6 inches wider than the standard pullman and will accommodate two persons. The pullman standard fare from Chicago would have been $23.63. The tourist is $12.75. The Pennsylvania Railroad is the most direct road to Chicago, with the superlative comfort. The Rock Island is a Railroad passing through the finest farming districts of the North American continent. Here will be seen the rolling prairies, covered with the corn and wheat that have made our Middle West famous. June is *the* choicest time of the year to see this region.

There will be a stop-over of 3½ hours in Colorado Springs, right under the shadow of the lordly Pikes Peak. Arrangements will be made to have

tourist's autos ready to take the whole party for a ride through that far-famed resort city, out through the Garden of the Gods with all its curious rock formations, and back through Manitou and Cheyenne Canyon, the Seven Sisters, or the cave of the winds, at a very moderate cost.

The Denver and Rio Grande is conceded by all to be the most charming Railroad in all wonderful Colorado. Our coaches will be taken by the D. & R. G. at Colorado Springs, without change or transfer, and we will travel for hours through territory that tourists come from all corners of the earth to see. There will be the climax of D. & R. G. wonders in the Royal Gorge, through which the train carries open observation cars, making possible the vision of a most wonderful panorama of God's beautiful world, changing every moment as the engine makes its way through this marvelous defile, to Salt Lake City. (A charge of 25c is made for a seat in the observation car.)

We leave the D. & R. G. at Salt Lake City and are taken over by the Union Pacific, "the road of a thousand wonders." Here there will be a stop of 2⅓ hours, making possible a trip through the city if any persons wish to see it. There will be no *party* arrangements made at this citadel of Mormonism for sightseeing. The United Presbyterian W. G. M. S. "special" will *not* feature this stop as a part of its itinerary. It may be a *mild* protest against that false system of religion, but it is a protest.

An easterner refuses to attempt to describe the pleasures that await us. It will have to be left to the imagination. There will be flowers and fruits. There are the orchards and groves. There are the mountains and beaches. There are our dear United Presbyterian women waiting to welcome us, take us into their homes, provide for our comfort and pleasure. It will be great! After the convention it will be possible for delegates to see at slight extra expense Long Beach, Santa Catalina Island, San Diego, Coronado Beach, a score of Missions, Pacific Palisades, Riverside, Mission Inn, Rubidoux Mountain, famed for its Easter Sunrise Service, Yosemite, Golden Gate, and scores of other places.

Stop-over privileges will be granted anywhere on the return trip. One must decide the return route before purchasing her ticket however, as no change can be made after reaching the coast. The return tickets are good until October 31, so that a delegate may spend the whole summer and fall sight-seeing or visiting friends. Another privilege is granted in allowing a return by either St. Louis or Chicago, thus extending the choice of route from "start to finish."

All this is what has been promised us ON CONDITION that we secure 125 by the time we reach Salt Lake City. If we do not secure 125, we may be compelled to make a slight change in some of our plans. Plan to *go* with the "Special" and do all visiting and sightseeing on the return trip.

In March the Railroad Secretary of the Women's Board will send to the presidents of all missionary societies a letter and descriptive folders with final and definite information regarding the trip. It is hoped that as many women and young women as can possibly afford it, will avail themselves of this opportunity to "see America."

But the scenery is the smallest part of the trip. The fellowship with missionaries and leaders of our Church for five days, enroute, will be an opportunity of a life-time. It will be a privilege to be coveted to travel for five days and nights with those who are engaged in the Master's service, to hear them tell experiences that thrill the heart and that show conclusively that Christ *is* at work, and to enter into prayer communion with them every night and morning, on the way, just as one would engage in family worship at the sacred altar in the home with those we love best. Those who take this trip may forget how beautiful the scenery is, but the social and spiritual fellowship of those days will become a part of our lives.

Mrs. W. P. Wiegering, Railroad Secretary, 352 Alameda Ave., Youngstown, O.

# THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

**A VERY HAPPY NEW YEAR TO ALL**

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## LOVE'S OFFERING.

"Not your own, for ye are bought with a price." 1 Cor. 6:19-20,

No more my own, Lord Jesus,
Bought with Thy precious blood;
I give Thee but Thine own, Lord,
That long Thy love withstood.

I give the life Thou gavest,
My present, future, past;
My joys, my fears, my sorrows,
My first hope and my last.

I give the love, the sweetest
Thy goodness grants to me:
Take it, and make it meet, Lord,
An offering for Thee.

Smile! and the very shadows
In Thy blest light shall shine;
Take Thou my heart, Lord Jesus,
For Thou hast made it Thine.

Thou know'st my soul's ambition,
For Thou hast changed its aim;
The world's reproach I fear not,
To share a Savior's shame;

Outside the camp to suffer,
Within the veil to meet,
And hear Thy softest whisper,
From out the mercy-seat.

Thou bear'st me on Thy bosom,
Amid Thy jewels worn,
Upon Thy hands deep graven,
By arms of Love upborne."

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## OUR NEW YEAR.

With the glad notes of praise and gratitude from the 1922 Thank-Offering ringing in our ears, we turn to greet the New Year with hearts all aglow with hopes of entering new doors of service for our blessed Lord through the Thank-Offering. God has marvelously blessed our offerings as they have been given to Him year by year. The Thirty-Fifth Offering has been received. The books are closed and already we are in another Thank-Offering year. As you look back and recount your great blessing of the year what is your testimony? Has He been mindful of your needs, your health, your strength, your family and friends? Did we realize that all our blessing came from our Father the giver of all blessings, and express our gratitude to Him by our thank-offerings? What lessons did the past year bring you? Did you find at least one thing each day of the year for which you said "Thank you" to the Heavenly Father, the giver of all blessings. If we did not express our gratitude each day of the year was it because no blessing came into our lives or were we not able to recognize "all things" as blessings? Varied have been the experiences of each one. May all be able to testify that His presence was felt in the sunshine and in the shadow, in the easy places as well as the hard ones, in health and in sickness in joy and in sorrow. As we review the year and recount the blessings the heart is filled with praise and thanksgiving. He has given us

Another year of progress, another year of praise,
Another year of proving His presence all the days;
Another year of service, of witness for His love;
Another year of training for holier work above.

As we enter another year of service for Him may we rest upon Him for wisdom and strength. We do not work alone but with Him day by day. As we go through the year, day by day with God, we need have no fear for the difficulties or hindrances of the way. He will remove these as we come to them. When we have Him as our companion we know that each step we make will be a real advance, that day by day and month by month we will be accomplishing the task He has given us to do.

May we experience each day of this

year blessings that will call forth our gratitude to the giver of all our gifts and may this gratitude be expressed in daily Thank-Offerings. May His richest blessing be yours day by day during the whole of 1923.

### RESOLUTIONS FOR THE NEW YEAR.

First—I will be present at each meeting of my missionary society, unless ill.
Second—Before going I will study the subject of the month's program.
Third—I will invite at least one woman who is not interested, to go with me.
Fourth—I will pray daily for the work and the worker's of the Women's General Missionary Society.
Fifth—I will place my Thank-Offering box where I can see it DAILY.
Sixth—I will acknowledge God as the giver of all my blessings and will give to Him a daily Thank-Offering as an expression of my gratitude.

### THANK-OFFERING POSTER.

As soon as one Ingathering service is passed we will want to begin the work for the new Thank-Offering year. One of the first things is to decide upon a goal for the next offering. In order to keep this goal before the members of the society you will need a Poster. This can be filled out and hung in a place where all can see it and recall their duty to God. There has been a new poster printed and ready for your use. All who desire one or more please order at once that you may have the benefit of it all this year. In all your preparation for this years work take God into all plans. Any plans that have been helpful in your society would be helpful to others. Your secretary would appreciate your sending such plans to her that she may pass them on to other societies. SEND FOR NEW THANK OFFERING POSTER TODAY.

### THANK-OFFERING SUPPLIES.

All are for your use and we trust they will be very helpful to you. The following ones can be of great service in the monthly program.

The Christian's Song of Thanksgiving.
Whose is it, Mine or God's?
Mrs. Morgans Quarter.
History of the Thank-Offering.
A Daughter of Tyre.
What has been accomplished by the Thank-Offering.
Life Membership fund.
Thank-Offering Questions for Monthly Program (ten in set).
Duties of a Thank-Offering Secretary.
At Life's Daily Crossings.
Why give a Thank-Offering?
Gratitude.
Prayer our best Preparation.

### REPORT BLANKS.

Our thank-offering year has closed. Did we accomplish all we planned to do? We can not change the results now. The books are closed and if the amount was not as large as we had hoped we can with renewed interest begin to plan and give for the 1923 offering. There is one thing and a VERY IMPORTANT THING that is yet to be done in order that the years work be complete and that is to fill in all blanks. The Thank-Offering Secretary of the Women's society fills in the white blank, the Secretary of the Young Women's society fills the blue blank and the Junior Superintendent fills in the pink blank and mails them to the Thank-Offering secretary of your presbyterial. The presbyterial Thank-Offering secretary fills the yellow blanks, keeps one for her report to her presbyterial and mails the other on and all society reports to the General Secretary before January 31, 1923.

The presbyterial secretary can not send her report in unless the societies in the presbytery help her. There are still a few days before January 31, 1923. Will you help your presbyterial to get a place on the Honor Roll this year? Last year a greater number of presbyterials had a place on this roll than any previous year. All would rejoice if our secretary could report at the Los Angeles convention that all presbyterials are on the Honor Roll this year. If every society reports a thank-offering

on time all will be on this roll. If you have filled your blanks and mailed them, THANK YOU. We appreciate your promptness. If you have not filled the blanks and mailed them PLEASE do so TODAY.

### THANKFULNESS.

The great cause for thankfulness is that our Father in heaven has sent His Son to be our Savior; that He has not left us to perish in our sins, but has provided a way whereby we may be saved.

For this way of salvation we should be continually thanking Him. It is when we realize the greatness of our sin that we can say "Thanks be unto God for His unspeakable gift."

If our sins have been washed by His blood can we praise and thank Him enough? The words of Psalm 103 will be ours; "Bless the Lord O my soul and forget not all His benefits: who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies."

With our hearts filled with thankfulness our great desire will be to express our gratitude to Him. The response to the question "What shall I render unto the Lord for all His benefits to me?" Is also found in His word." Let us come before His presence with thanksgiving." "Offer unto God thanksgiving; and pay thy vows unto the Most High." "Come into His courts and bring an offering with you." May we each show our thankfulness to Him the giver of all our gifts.

## LIFE MEMBERSHIP

### SENIOR LIFE MEMBERS.

**At $25 Each.**

**From November 15, 1922 to December 15, 1922.**

118. Miss E. Virginia Parker, Wheeling W. Va., in memory of her sister, Mrs. S. T. Taggart.
119. Mrs. W. S. Kasley, Wheeling W. Va., by a friend.
120. Mrs. A. A. Wilson, Kansas City Mo., by her sister.
121. Mrs. McKinley Henderson, Bolivar, Pa., by the W. M. S. of Bolivar.
122. Mrs. George G. Spanagal, Canton Ohio, by her husband.
123. Mrs. J. M. Graham, Kirkwood Ill., by a friend.
124. Miss. Hazel Childs, Kirkwood Ill., by the Florence Childs Circle.
125. Mrs. Mary A. Tinkham, Kirkwood Ill., by the W. M. S.
126. Miss Anna Claney, Ft. Morgan Colo., By W. Bible Study Class.
127. Mrs. William Boyle, St. Louis Mo., by W. M. S. of 2nd St. Louis.
128. Mrs. W. J. Johnston, St. Louis Mo., by W. M. S. of 2nd St. Louis.
129. Mrs. Daniel Curry, St. Louis Mo.,by her husband and Children.
130. Mrs. W. R. Johnston, St. Louis Mo., by Mrs. J. R. Mitchell.
131. Mrs. Martha Corva, St. Louis Mo., by a friend.
132. Mrs. J. McDonald, St. Louis Mo., by a friend.
133. Mrs. Annie S. Lambie, Wilkensburgh Pa., by a friend.
134. Mrs. Paul Smith, Nassar Sudan, by Women's M. S. North Bend, Nebr.
135. Miss. Emma Handloser, Pittsburgh, Pa., by Miss Lytle.
136. Dr. Elizabeth McLaughry, Mercer, Pa.
137. Mrs. Irena I. Lindsay, Sterling, Kansas, by her three daughters, Bertha, Nelle and Anna Lindsay.
138. Miss Margaret Bogle, University Place, Nebr., by her Grandmother, Mrs. H. C. McCaw.
139. Mrs. Joseph M. Boal, Wilkensburgh, Pa.
140. Miss Carrie E. Good, Wilkensburg, Pa.
141. Mrs. Ray Maxwell, Wilkensburgh, Pa., by her husband.
142. Miss Grace Kelly, Swissvale, Pa., by her Mother.
143. Mrs. Clarence Anderson, Canton, Ohio, by Y. W. M. S. 1st. U. P. C. of Canton, Ohio.
144. Miss Clara Warden.
145. Miss J. A. Armstrong, in loving memory of her late friend Mrs. Jas. A. Wakefield.

146. Mrs. Oliver Hiles, Karns City, Pa.
147. Mrs. M. G. Black, Petrolia, Pa., by her children.
148. Mrs. Perry Snow, Bruin, Pa., in memory of her husband.
149. Mrs. Belle G. Donaldson, College St., Beaver, Pa.
150. Mrs. J. A. Galvin, by friends in Center Congregation.
151. Miss Mary L. Glenn, New Castle, by a friend.
152. Mrs. Ada Martin Munn, Lowellville, Ohio, by her friend, Mrs. W. G. Cowden.
153. Mrs. Margaret K. Wallace, Brooklyn, N. Y., by a friend.
154. Mrs. C. C. Laney, by her son, Vevan R. Laney.
155. Mrs. George M. Pike, 7238½ Fleury St., Pittsburgh Pa., by friends.
156. Mrs. Mary B. Hill, 739 Bellaire Ave., Brookline, Pgh., Pa.
157. Ruth Mathews, 739 Bellaire Ave., Brookline, Pgh., Pa.
158. Mrs. M. P. Watson, 1408 Creedmore Ave., Brookline, Pgh., Pa.
159. Mrs. W. J. Leitch, 1246 Peermont Ave., S. Hills Branch, Pgh., Pa.
160. Mrs. Samuel Schreiner, 20 Bower Hill Road, Mt. Lebanon, Pgh., Pa., by her sisters.
161. Edna G. Brown, 1415 Dormont Ave., S. Hills Branch, Pgh., Pa.
162. Helen Palmer, 3338 Latonia Ave., S. Hills Branch, Pgh., Pa.
163. Myra McNeilly, McNeilly Ave., S. Hills Branch, Pgh., Pa.
164. Sarah Eleanor Steele, 1209 Center St., Wilkinsburg, Pa., by Mr and Mrs. F. B. Farren.
165. Lydia McKee Steele, 1209 Center St., Wilkinsburg, Pa., by Mr. and Mrs. F. B. Farren.
166. Mrs. Margaret Mitchell, Morrison, 5 Saltsburg Road, Wilkinsburg, Pa., by Mrs. Emma K. Mitchell.
167. Mrs. J. C. Downs, 3222 Wainbell Ave., S. Hills Branch, Pgh., by a friend.
168. Elizabeth L. Neeld, 2218 Broadway Ave., S. Hills Branch, Pgh., Pa.
169. Mrs. Horace Daugherty, 814 South Ave., Wilkinsburg, Pa.
170. Mrs. George McKay.
171. Mrs. Jos Birdsall, 39 West St., Oneonta, N. Y., by the Oneonta W. M. S.
172. Mrs. A. T. Doig, Bovina Center N. Y., by her husband, A. T. Doig.
173. Mrs. Elliot Thomson, Bovina Center, N. Y., by the Bovina Center W. M. S.
174. Mrs. Frank Caulter, Bovina Center N. Y., by the Y. W. M. S. of Bovina Center.
175. Miss Ruth Caulter, Bovina Center, N. Y. by the Whitcomb Circle, Bovina Center.
176. Mrs. W. B. Smith, Bovina Center, N. Y. by the Willing Workers, Bovina N. Y.
177. Mrs. J. H. Johnston, Bovina Center N. Y. by the Willing Workers, Bovina, N. Y.
178. Mrs. Robert Kemp, Delhi, N. Y., by the West Delhi W. M. S.
179. Mrs. A. B. Leavitt (Sec. N. Y. W. M. S.) N. Y. C., by a friend.
180. Mrs. J. B. Porter, Harrisville, Pa., by her husband.
181. Mrs. George Sharp, Millersburg, Ohio, by her daughters, Harriet and Bernice Sharp.
182. Mrs. George Adams, Millersburg, Ohio, by her children.
183. Mrs. Hadassa A. McCullough, by W. M. S.
184. Mrs. Emma E. Wright, by W. M. S.
185. Mrs. Lydia Fisher, Fair Haven, Ohio, by her husband.
186. Miss Martha P. Wilson, Greenville, Tenn. (Shelton Mission) by her sister, Miss Emma Wilson.
187. Mrs. Catherine Cuddy, Atwood, Indiana County, Pa., by the W. M. S. of Atwood U. P. Church.
188. Miss Winifred J. Anderson, Unity Pa.
189. Miss Margaret M. Ball, Greensburgh, Pa., by her father.
190. Miss Ruth McCracken, Greensburg, Pa., by a friend.
191. Mrs. Genevea Hagenlocher, Greensburg, Pa.
192. Mrs. W. B. Downs, Connellsville, Pa., by Sec's of W. M. S.
193. Miss Mary H. Leasure, Greensburg, Pa.
194. Mrs. C. R. Radcliffe, Connellsville, Pa., by her husband.
195. Mrs. E. A. Dunn, Connellsville, Pa.
196. Mrs. George Reagan, Connellsville, Pa., by the Christian Culture Class, Connellsville, Pa.
197. Mrs. Violet Clair Campbell, Latrobe, Pa., by her daughters Ethel and Ann Campbell.

(To be continued)

# YOUNG WOMEN'S DEPARTMENT.

**Edited by the Young Women's General Secretary,**
**MISS IDA B. LITTLE,**
**1503 Dormont Avenue, Dormont, Pa.**

**MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."**
**AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."**

**YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.**

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, 2,440. Total askings, 6,764. Each society is asked to contribute at the rate of $1.00 per member.

### NEW YOUNG WOMENS SOCIETIES.

Albany Presbyterial—Troy Young Womens Missionary Society—11 members; Pres. Miss Gertrude Schwab, 181 Congress St., Troy, N. Y.

Monongahela Presbyterial—Coraopolis Kings Daughters Missionary Society—17 members—Pres. Miss Muriel Irons, 1024 Vance Ave., Coropolis, Pa.

Conemaugh Presbyterial—New Florence Young Women's Missionary Society—8 members; Pres. Miss Wilhemina Reynolds, New Florence, Pa.

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### YOUNG WOMENS SPECIAL FUND.

The best yet at this time of the year! On December 1, the treasurer reported receipts of $1502. A little more than four times more money will be needed to meet our obligations to the selected special. If one hundred thirty six societies not represented in last year's special remember to give at the rate of $1.00 per member, the whole amount will be raised. Could we not ask for some new work, say in Egypt next year? Or, perhaps in Abyssinia and Sudan, this in addition to our present special? *Ten thousand members* should turn in *ten thousand dollars* for the special and *at the same time* do *their share* towards *every department which the Women's General Missionary Society plans for!* Has it not occurred to you yet that but *very few young women cannot afford* the *value* of a *2-cent stamp weekly for the Young Women's Special besides their regular offerings* to the different departments? When our department is 20 years old next May, let us present a substantial list of faithful societies,—faithful to the Young Women's Special? Yes. But let each society be a *good-all-around society* in every way.

### "WELL DONE" FOR WHOM?

Are you interested in progress? Then will you show this by being a booster. Whenever you discover yourself being a destructive critic of any good work, you know you are one of the clogs to the wheels of progress. If you tear to shreds the work another is conscientiously performing, you are wasting good time and are also a real menace to the community.

The present day needs a host of young women who are so interested in the welfare of worthwhile objects that they are willing to spend and be spent. Of such will it be said, "well done." There are multitudes of fine, wide-awake young women, but according to their own admission, they are really "playing at life." They are busy, to be sure, but not in philanthropic or religious work. To many of them Church activity is dull and they earnestly insist that they cannot help to brighten it up.

True these same young women *find time* and *energy* for those things *they want to do* and they talk gibly of the weakness of leadership in the Church and its agencies. They speak of the missionary organization as colorless, uninteresting, poorly attended and so on. At the same time they eulogize the things of the world, those that please the fancy and excite the imagination.

We must take issue with these critics for no more noble women are found than those who are devoted to missionary service. They have had surface judgment passed on them. Their critics did not know them or their work. Yet, may there not be some truth in the charge that the missionary organization lacks in some points?

Many young womens societies work half heartedly apparently. They are

content to *do something,* but make no big plans. They are the type that lives from "hand to mouth." If they have something to give, they give it. If they have nothing to give, that fact does not disturb them. It never occurs to them that a goal is a good thing whether in program, finances, committee or handwork. If success is not apparent, they are not worried, but attribute it to "lack of interest" or "enthusiasm" which may be true, yet back of that you may find the root cause tabulated as "extreme laziness" or "inexcusable indifference."

In order to deserve the "well done," some elements are essential, whether for the individual or society. Courage is one of these, the courage that overcomes carelessness, indifference, criticism and the desire for ease. Helpfulness will be the chief desire of these Christian Young Women, or in other words, the spirit of the Good Samaritan, They will also be reliable; not those who go by moods, but such as are always to be counted on. To be intelligent in their work will be another aim. They know that wisdom consists in *knowing* and *doing.* Spirituality will possess such ones. God's will can be discerned only by those in whom the Spirit abides and works. Triumphant they will be for have they not Christ as their yoke-fellow and He cannot fail?

Only eternity will reveal what we as Christians have accomplished. May we not grow weary in well doing for, although we may be judged as doing little because our time is spent on seemingly fruitless work yet we may be moving unseen spheres. It is said that the big wheel which furnishes the power for the old time water-mill turns round and round and apparently makes no progress, but it moves the shaft that turns the stones that grind the grain into flour. Those who labor faithfully obeying the Master's last command at the home base or on the field—go—tell—teach—are projecting themselves into "unseen spheres." Lives are being made over, souls are being saved for time and eternity. Do you know now to whom the "well done" belongs?

IDA B. LITTLE.

Pasrur, India,
October 10, 1922.

Dear Friends:

Before going to Sialkot tomorrow for our Annual Meeting of the Mission, I must get a few words off to you. I know you are anxious to hear about the opening of school, how many girls we have, etc etc.

School opened September 15th, but that is about all we can say for it. We had heavy rains for several days just at that time, which made it especially hard for the ones who had to ford the river, and a good many had to do that. Consequently they were very slow in coming; and even yet we have only 141, nine of whom are new ones, so you will see that the old ones have not all returned.

Three were forbidden to return because of misbehavior and poor scholarship. One 5th class girl is to be married; a 4th class is said to be engaged; one little tot died during vacation; a large girl is very ill with typhoid fever; an elder and his wife are not willing to send back their little daughter, who came new just last spring, as they have not altogether cleared their hearts of convetousness, so want to sell their daughter in marriage; and so the reasons go on and on. It seems to us that the devil has his hand in pretty well this fall in keeping the girls away. Did we not pray hard enough?

During vacation the older girls conducted Junior Societies in their villages. We have heard their reports and counted the Thank Offering which was collected in the little earthen jugs which they took with them. They copied the lessons, which are used throughout the Synod, and taught them.

Their reports were very interesting. In many villages the children were gathered together once a week for their meeting. The girls conducted them themselves. One girl from a village where there are a number of girls in this school, said that the girls did not know just how to go about to conduct a meeting, so she and one of the other large girls prayed together about it, and then confidently went ahead with the work. Their

little jug turned out by far the most Thank Offering, almost a dollar.

One girl lost her jug while fording the river. The water washed it out of her hand. One or two jugs were forgotten and the money from one was stolen, so our proceeds are not what they might have been, but even so they have more than three dollars. There was great shouting and clapping of hands when the amount was announced.

The T. O. of all the Juniors is to be sent for the support of little Zakeya in the Fowler Orphanage in Egypt. Their goal in Rs. 125.

After two or three years we have again secured a weaver who will weave rag carpet on which the girls sit in class and while eating; also some cloth for the school. We have had the thread on hands for some time, so are glad to get it made up.

We also have a good water carrier now, which is quite a novelty, for the last one was a real rascal. The clerk who left us about four months ago has returned, and is a great help with the office work. We have nine good teachers, so are well fixed along the line of efficient help. Pray much for us this winter.

Yours most sincerely,
DORA B. WHITELY.

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### A MESSAGE FOR YOU.

Recently I heard of a young lady who was very much surprised to learn that we needed a city missionary in the city of Spokane. She no doubt thought that a city missionary deals only with aliens. We have a few alien people in this neighborhood. They are undesirable citizens and rather bigoted in their religious ideas.

My work has to do principally with English speaking people who regard themselves as good Americans. The greater majority of our people while having a friendly feeling toward the Church have never belonged to nor supported a Church. Some families have come to the cities from the large Inland Empire wheat sections; some of these children twelve years old have never been inside of a Church more than two or three times in their lives. One of our problems is to arouse the interest of these people who have never before been interested in building up a Church.

Our greatest difficulty is a lack of workers; especially men.

At our last meeting of the Women's Circle thirteen of our seventeen members were present and two visitors. The offering amounted to over six dollars. At the meeting two weeks before the offering was four dollars. It cost us six dollars railroad fare to send a delegate to our presbyterial meeting which met at Washtuckna recently; but we thought it well worth while as it gave the members of our Circle a feeling that they "belonged" to the presbyterial; it also helped the presbyterial to a consciousness that we belonged to them. We hold our Circle meetings on the first and third Thursdays of each month. We have begun the study of our new text book, "Building with India." We hope we may enjoy the study of this book as much as we did the study of "Facts and Folks" last year. During the summer months we held our meetings in the park. We enjoyed meeting in the open where it was cool and comfortable. And then it spared some busy house wife the extra worry of preparing for us.

Most of our women have never before belonged to a missionary society and so we are just in the growing-up stage. But they are all conscious of the needs of our little Church and desire to help. We are preparing now to give the Thank Offering pageant, "The Doctor and the Nurse." The Sabbath-School will assist with this, also. Our last Thank-offering was twenty dollars. The Circle, by giving food sales etc., has been a great help in raising money for needed repairs on the Church. There are still other repairs to be made.

Our Sabbath School is probably the most encouraging part of our work. The attendance for the last few Sabbaths has ranged from eighty three to ninty three. A young man who is attending Whitworth College, preaches for us on Sabbath mornings and helps with all the Sabbath services. During the year, fourteen boys and girls and two of the

mothers from the Sabbath School connected with the Church. The Sabbath morning service is attended by the Sabbath school children principally. It seems very hard to get many of the older people into the habit of Church attendance. We have a Christian Endeavor society, mostly intermediates, which meets on Sabbath evenings. The attendance ranges from fifteen to twenty-five. Some of these young people are growing into active workers. How we hope they may be kept true to Christ in this community where there is so much to draw them away from everything spiritual!

For five weeks during the summer I conducted a Kindergarten and Vacation Bible School combined. Enrollment for the term was thirty-eight. The older intermediate girls assisted in the work.

We have Kindergarten now on each Friday for those too young to go to school.

LAURA SAWHILL,
Spokane, Wash.

One of the Young Women Special Workers.

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### ARE YOU AN AVERAGE CHRISTIAN?

Every young person, no doubt, in periods of somber contemplation has reflected on the lack of enthusiasm that the average Church member puts into his Christian living. He gets up on Sabbath; attends Sabbath School and Church; then goes home for dinner; does some visiting in the afternoon, or else spends the time reading or sleeping; and if not too tired, he may attend the Young Peoples Christian Union service and Church in the evening. During the week probably there is some committee meeting or prayer meeting, and, if he does not have some other engagement, he attends these meetings. The next week is the same, and on he goes week after week. The Church paper is of little or no interest to him unless the minister mentions some particular article worth reading, or announces that the picture of the Church or the name of some member of the congregation will appear in the current issue. As far as mission study goes, that is too dull and wearisome. Yes he contributes, but precious little, with no conception of where his contribution is going or of what could be accomplished if all Church members of his type were obeying their Lord by paying the tithe. And his life during the week, well I need not describe it, there is absolutely no outward manifestation on his part of the fact that there is a Church, a God, a Savior.

A narrow viewpoint, and overdrawn, you will say. Yes, but not far from wrong, there are variations here and there, but, haven't you met his kind? Maybe there is one in your society. If so, let me suggest a remedy like the "old family remedy" tried and found effective. Next summer, July 29th, the young people of our Church will meet in a great convention at Sterling, Kansas. I say, a great convention, any of our readers who have ever attended a Young Peoples' Christian Union Convention understands fully what is meant. Here Christian young people will meet with Christian young people, hundreds of them together, and from all parts of our country, will that in itself not be an inspiration? The speakers that have been chosen are men and women of broad experience and of true Christian character, who can and have led young people to realize that "man's chief end is to glorify God and enjoy Him forever." It is a young peoples' convention and you may be sure that a considerable amount of time has been set aside for social activities. Such a Convention, touching as it does all phases of life, undoubtedly helps to develop latent possibilities and inspires to effective Christian living. The "average Christion" becomes the "active Christian."

But the Convention is not planned only for the class just described, but is also for the workers in the Church. Here a worker receives moral support in association with others of his kind; he gets new ideas, new plans, new enthusiasm and inspiration and can go back to his Church strengthened and prepared for larger responsibilities. Plan to go. Watch this magazine and the Christian Union Herald for further information.

FLORENCE EDWARDS.
Member of General Committee,
Y. P. C. U.

# JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 200 Lexington Ave., Aspinwall, Pa.

**"SHOWER BARREL"**

Societies are asked to please note that after January the account of the Magazine "Shower Barrel" will be closed. Any that have not contributed but would like to do so please send money at once to the General Junior Secretary. Any money received after January will be returned to the donor.

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Something new in coin holders for the Junior Special now ready, free for postage at the rate of three cents per dozen. Send order for Junior Special coin holders to 904 Publication Bldg., Pittsburgh, Pa.

**JUNIOR SPECIAL**

Three months in which to work for the boys and girls in the Southland to give them better equipment in order that the doctors may have better opportunity to use their skill in healing the bodies of disease and in performing necessary operations. One much needed article was a sterilizer and this has been provided all ready by the Junior Special. Many other instruments and apparatus are needed and Knoxville is looking to the boys and girls in the Junior societies to supply them. WE WILL NOT disappoint them. Let us work from now until the middle of March for our Junior Special. Plan for a social about the middle of March and use the Magazine articles or any other news obtainable about Knoxville College and Hospital to make your program; then open your coin holders for the offering and serve refreshments to end a happy evening.

Send money to your Presbyterial Treasurer marked "for Junior Special." Remember, $3,000.00 for the equipment of the operating room in the Eliza B. Wallace Memorial Hospital at Knoxville, Tenn.

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### SECRETARY'S DESK.

Several letters have reached the desk of the Secretary asking for more definite instructions about articles to be sent to the Convention for the Junior Exhibit. As we look about us and gaze on the several photo's of past exhibits our hearts are lifted with gratitude for the kindness of contributors in the past and we take encouragement from these pictures in asking for a most generous shower of articles for the mission fields this year.

**JUNIOR EXHIBIT. LOS ANGELES.**

The Missionary societies of Long Beach are to take charge of the Exhibit in June but all articles are to be sent to MISS EFFIE LOGAN, 808 WEST NINTH ST., LOS ANGELES, CALIFORNIA. Send your packages so as to reach Los Angeles by June 1st and be very careful to mark both INSIDE as well as on the wrapper the name of the sender. It will help the committee very much and not give anyone much trouble to put inside every package a card on which is the name of the society as well as the town and PRESBYTERY in which it is located. All articles and names of donors will receive credit in the Junior Magazine if packages are marked so the credit can be given.

Now about what to send: dolls and dolls and dolls. These do not need to be expensive ones but preferably those with unbreakable heads and in size, ten to twelve inches is quite large enough. Smaller ones are most useful. Little bags made of cretone, gingham, ribbon etc., for sewing or fancy work are most acceptable. These may contain a few spools of thread, needles, thimbles etc., and if you put in a nice square of fine lawn for the girls to make handkerchiefs then it will be very complete. Quilts are always needed, in sizes for double, single, crib and yard square for infants. Neatly cut patch pieces tied securely; sets of paper dolls cut from many of the magazine with changes of apparel and put in envelops to keep each set separate; scrap books,not large but small ones with about eight pages are best; post cards pasted with address sides together; Sabbath School cards; pretty colored lead pencils; hair ribbons; handkerchiefs; wash cloths and sweet small cakes of soap; blocks and alphabets on heavy cardboard; balls; tops;

knives; embroidery silks and bright colored yarns and new material for aprons and dresses.

Do not send any old dresses or toys, or any toys that are bulky and hard to pack.

The Literature Dept. sells for three cents a little leaflet on "Hand Work" which is full of suggestions. It may be a great help to some.

Remember the address where all packages for the Exhibit are to be sent.

Miss Effie Logan, 808 West 9th Street. Los Angeles, Calif.

## FREEDMEN'S MISSIONS.

**MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.**

Work on the Mary Clokey Porter dormintory at Miller's Ferry is being held back, because of the trouble in getting cars for shipping the bricks. As soon as these are delivered the work will go on rapidly. Much of the required lumber is on the ground and the gravel, cement and lime have been shipped.

The enrollment in all the schools is the largest on record. Chase City reports 351, twenty more than they had at any time last year. The girls dormitory has been put in first class condition and the girls take pride in caring for and keeping their rooms in good condition.

The painting at Camden has been completed and the campus makes quite an imposing picture with its new school building and its other buildings freshened with new paint. The attendance here is taxing the capacity of the big school building.

At Prairie there is an enrollment of 160 which includes 45 boarders, all that can be accommodated. This is 60 more than attended school here two years ago.

The Eliza B. Wallace Memorial Hospital at Knoxville reports 83 persons cared for during the month. The number of hospital patients 18, 4 major and 5 minor operations were had. The majority of those treated were outside patients.

At the Robinson Memorial Hospital, Miller's Ferry they had a very busy month with some serious cases. One boy, a student in the school had a severe case of pneumonia, which looked serious for a time, but he recovered and is back in the class room. There were 2 minor operations. Total number of persons served 101.

On Thanksgiving they had a very delightful Union Service in Athens, a service which impressed each one present with a renewed sense of gratitude for all the blessings he enjoyed. The enrollment in the domestic science and sewing departments is most encouraging.

Our friends have been most kind in sending second hand clothing to our needy stations and Riceville reports the receipt of boxes and barrels from 1st Church, Canton, Ohio, Keats, Ia; Albia, Ia; North Bend, Neb; Warnock, Ohio and a private box of nice things from Mrs. H. H. Ault. Childrens clothing is always needed here. Townsville reports a box from the W. M. S. of New Concord, Ohio, and will appreciate any contributions of clothing.

Bluestone appreciates the gifts of the Northern friends who so liberally send the nice clothes that help the children more than they realize. Contributions were received from Oneonta, N. Y., Oxford, Ohio, and Hoboken, N. J.

## FREEDMEN'S MISSIONS.

Athens, Tenn.—Rev. C. H. Wilson.
*Riceville, Tenn.—W. E. Dotson.
Knoxville, Tenn.—Rev. J. Kelly Giffen.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
*Mark "For Bluestone Mission"
*Chase City, Va.—Rev. F. W. Wilson.
*Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

# LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

## DAY OF PRAYER FOR MISSIONS.

The Day of Prayer for Missions will be observed Friday, February 16, 1923. It will be observed by all denominations in the United States and Canada and includes both Foreign and Home Missions.

Programs are for sale in this office at 2c. each or $1.50 per 100. "A Call to Prayer" is free.

Please order supplies early.

☞SEND ALL ORDERS FOR ABOVE LITERATURE TO 904 PUBLICATION BUILDING 209 9TH STREET.

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## "A CALL TO PRAYER"

**"If thine eye be single thy whole body shall be full of light"**

Pray—That Christ, the Light of the World, may so dwell in the hearts of men that their lives may be radiant and shed light in this dark world.

Pray—That God's Word may be a light illumining the path of all men.

Pray—That lives controlled by the Spirit of Christ and fed on God's Word may lead nations into the light of peace and righteousness.

Pray—That the women and young people of the Church of Christ may give themselves to prayer on Friday, February 16, 1923, asking for God's blessing on all missionaries of the Cross at home and abroad.

Pray—That mission boards and societies may be wise in administering, and that local societies may uphold the work by gift and prayer.

Pray—That eyes may be opened to see the great need of the world and faith may be strengthened to know the power of Jesus Christ to supply every need.

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## STUDY BOOKS AND HELPS, 1923-24.

### Foreign

Building With India (Senior), cloth 75c., paper, 50c.
How to Use "Building With India," 15c.
Suggestions to Leaders for "Building With India." 15c.
The Wonderland of India (Junior), paper only 40c.
Guide for Leaders for "Wonderland of India." 15c.
India Primary Picture Stories, 50c. per set.
Everyday India, Picture Sheet, 25c.
Boys and Girls of India, Picture Sheet, 25c.
Larola, (A one-act India play), 25c.

### Home.

The Trend of the Races (Senior), cloth 75c., paper 50c.
Suggestion for Leaders for "The Trend of the Races," 15c.
The Magic Box (Junior), paper only, 40c.
Leader's Manual for "The Magic Box," 15c.
Negro Primary Picture Stories 50c. per set.
Negro Neighbors Picture Sheet, 25c.
Maps—Egypt, India, Sudan and Abyssinia. $1.00 each or $2.75 for the three.

### Standard Mission Study Books.

Facts and Folks in Our Fields Aboard. Cloth, 75c., paper, 50c.
How to Use "Facts and Folks," 15c.
Facts and Folks Pageant, 15c.
The UP Trail, 40c.
How to Use "The UP Trail," 15c.
Pictures and Tickets for "The UP Trail" trip, 1c. each, 10c. per doz.
Missionary Lessons for Youngest Juniors, 30c.

### Standard Supplies.

Prayer Cycle. 10c. each, $1.00 per doz.
Daughters of India, 10c. each, $1.00 per doz.
The Power House at Pathankot, 75c.
The President's Book, 15c.
Recitation Book for Juniors and L. L. B., 25c.
Missionary Mother Goose Rhymes, 25c.
Wall Roll, $1.00.
Missionary Game, 25c.
Post Cards of our Foreign Fields (18 in set), 2c. each, 30c. the set.
Statistical Reports, 15c.
Budget Cards, 35c. per 100.
Contribution Envelopes for W. M. S., Y. W. M. S., and Juniors, 25c. per 100.

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### Leaflets for January Program.

I wish You Were a Doctor, 2c.
The Chains of Suffering, 4c.
Cap'n Pratt, 3c.
Cap'n Pratt Goes to School, 3c.
India Leaflets as Listed in November Magazine.
Child Life in India, 2c.
India's Womanhood, 5c.

Little Daughters of India, 2c.
Little Girl Life in India, 2c.
When Death Comes in India, 2c.
A Woman's Sorrow, 2c.
Hospitals-Freedmen, 3c.
Influence of Mission Schools in the South, 3c.
Women's Work in Freedmen's Missions, 2c.
The Plea of the Submerged Tenth, 3c.
A Needy Race, 3c.
The Americanization of the Native American, 3c.
Work at Simnasho, 3c.

## FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Cupid has again taken the names of some of our young women off of our roll. Miss Elizabeth Speer was married to the Rev. H. A. McGeoch in Cairo, in October. In the same month Miss Helen Anderson, daughter of Rev. and Mrs. W. T. Anderson of India, married the Rev. Wendell Duff of the Presbyterian Mission in India. We are very sorry to part with Miss Anderson, but congratulate the Presbyterian Mission on having added a consecrated and capable worker to its ranks. We are glad Miss Speer will still be serving the Lord in the United Presbyterian Mission in Egypt, as she and her husband have been stationed to labor in Zagazig. That the Lord may bless these new homes, make them lights in dark places, and make husbands and wives great soul winners, is the prayer of every member of our Board.

Applications for next year's missionary party are coming in. I think I told you last month that one had been elected. We are considering several others. Will you pray that the Lord will thrust out those whom He has chosen to work in our foreign fields and that the Boards may be given divine wisdom to choose only those whom He has called.

Mr. J. L. Beatty, our architect, has completed plans for a magnificent building in the George Memorial Hospital, Addis Ababa. Copies have been sent to the king. We anxiously await his opinion concerning them. Dr. and Mrs. Lambie with their children are planning, if the Lord will, to leave America sometime in February, so that along about April or May we may have something to tell you about the land which has been received as the site for the new Christian plant in the capital of Abyssinia.

Dr. and Mrs. McCleery, of Doleib Hill, are rejoicing over the advent of a little daughter. Mother and babe are getting along nicely.

A letter from Miss Tomaseck of India, who was reported to have had tuberculosis in the early spring and was sent, by the Mission in India, to the hills, reports that she has entirely recovered and is back at work in the Industrial Home at Gujranwala. Regular prayer was made for her recovery in the Prayer Groups and we rejoice that the Lord has heard and answered. Praise His name!

All the letters we are receiving testify that the health of all our missionaries is good. All are busy. The locations of all the missionaries in India were settled at the Annual Meeting in October, so that the young ladies who went out in 1921 are all located now in some special station where they begin work, although the language lessons still goes on.

The New Year will have dawned before this reaches you. We wish that every reader of the Magazine may have the happiest year of their life because most filled with service for our Lord and Master. We pray that every Missionary Society may double its membership; that the Magazine may double its list of subscribers; that Prayer Groups may be multiplied everywhere; that the largest number of young people giving themselves to foreign service in the history of our Church may sail in September 1923; that the New World pledges may be increased, and that the evangelistic campaign may be most blessed of God and thousands led to openly confess Jesus Christ as Saviour and Lord.

# BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

**"The Bible was given for—**

**The black and the white,**
**The slave and the free,**
**The sick and the Well,**
**The sad and the happy,**
**The poor and the rich,**
**The weak and the strong,**
**The dull and the wise,**
**The small and the great,**
**The young and the old,**
**The lost and the saved,**

**The Bible was given for YOU."**

## BIBLE READINGS FOR FEBRUARY.

### Justification.

1. None are righteous, Eccles. 7:20; 1 John 1:8-10; James 2:10, 11.
2. None are righteous. James 3.
3. Good deeds cannot blot out bad ones. Rom. 3:9-20.
4. Heaven is not for the unjustified. 1 Cor. 6:9-11; Gal. 5:19-21. Eph. 5:1-21.
5. But there is a righteousness (justification) for us. Rom. 3:21-31. Rom. 8:1-4.
6. Jesus Christ offered Himself. Heb. 7:15-28.
7. Jesus Christ offered Himself. II Cor. 5: 17-21; 6:1-10.
8. Jesus Christ offered Himself. Acts 10: 34-43.
9. Jesus Christ offered Himself. Phil. 3.
10. Who then can be against us? Rom. 8: 28-39.
11. Justification comes through faith in Jesus Christ. Acts. 16:25-34.
12. Justification comes through faith in Jesus Christ. Gal. 2:15-21; 3:1-29.
13. What is faith? Examples Heb. 11:1-40.
14. A father's effectual faith. Mark 9:17-27.
15. Freed from the Law. Acts 15:1-31.
16. But now, servants of God. Romans 6.
17. One with Christ. John 17.
18. Christ suffers in us. Matt. 26:34-46.
19. We in Christ; Christ in the Father. Col. 2:1-12; 3:1-4.
20. In Christ; separate from the world. John 15:1-21.
21. "Love not the world." I John 2:1-17.
22. "Be ye separate." II Cor. 6.

**Sanctification.** Sanctified means set apart for holy uses.

23. The priests were "Sanctified" or "Consecrated." Ex. 29:1-29.
24. Meats for offerings, the altar, the tabernacle, were "sanctified." Ex. 29:31-46.
25. The Sabbath was "hallowed" or sanctified. Ex. 20:8-11, Ex. 31:12-17.
26. Various feast-days were set apart, or sanctified. Lev. 23.
27. God, the Father, Son and Holy Spirit, sanctifies His people. I Thess. 5:23; Eph. 5:25, 26; Rom. 15:15, 16; Acts. 26:15-18.
28. Let us live as being thus "set apart." James 1:16-27.

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## BIBLE QUESTIONS.

Note—References to appear month following each list of questions.

This is the beginning of a list of one hundred questions prepared by Rev. F. N. Palmer of Winona Lake Indiana. The list touches on every book of the Bible. For the sake of those following these questions, if you do not possess a Bible with a concordance, or a separate concordance, it has been suggested by the committee that such help would be of much advantage to you. "An Index to the Persons, Places, and Subjects occurring in the Holy Scriptures" with maps can be secured from Geo. E. Eyre and Wm. Spottinswoode, London, England, or American Warehouse, Cooper Union, 4th Ave., New York, N. Y.

1. Name an event in Numbers containing the figure 40?
2. Name an event in Matthew containing the figure 40?
3. In what book of the New Testament is Job mentioned?
4. In what book of the New Testament is Enoch mentioned?
5. Who was the mother of Samuel?
6. Who was the mother of Benjamin?
7. State the age of Joseph when his story opens.
8. How old was Moses at the burning bush?
9. Who said: "The weeds were wrapped about my head?"
10. Name a fact in New Testament connected with Damascus.
11. In what book is this phrase: "Thou art weighed in the balances?"
12. Locate this phrase by book and chapter: "He knoweth our frame."

13. Who sang praises at midnight in a prison?

14. Where did Miriam die?

15. Where was Joseph buried?

16. What prophet uses this expression: "Ephraim is a cake not turned?"

17. What prophet saw his first vision by the river Chebar?

18. To what tribe did Gideon belong?

19. To what tribe did Caleb belong?

20. What New Testament writer uses Rahab for illustration?

# FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

### PRAYER—ITS POWER.

"Away in foreign lands they wondered how,
Their simple words had power
At home the Christians—one and two,
Had met to pray an hour."

Fifty-eight Tuesday Prayer Groups meeting weekly or monthly.

Hour of Prayer. Tuesday 10 A. M. "Come ye Apart."

Two new Prayer Groups are reported this month. Zenith, Kansas, and Toronto, Ohio. They meet every Thursday afternoon.

### MAGAZINE IN EVERY HOME.

Ewing, Nebraska reports adopting "The Ottawa Plan" and has the magazine in EVERY HOME. Thirty six. Next?

### INSTITUTES.

Institute for Junior leaders was held in New Castle in Beaver Valley Presbytery. One for Young women was held at Aledo, Rock Island Presbytery. Next?

First McKeesport is hard at work making plans to adopt the method of "Every woman in the congregation a member of the Missionary Societies." They began with the Little Light Bearers. Next?

### THE GROUP METHOD.

Wanted. A plan to increase attendance, interest more women, have more take part on the monthly meeting, Found. The Group Method.

The "Group Method" is a logical "follow up" plan to the one presented last month. We always find four kinds of women. "Good" They are dependable interested, resourceful and efficient. "Half Good" only partially informed fairly regular and reliable. "Might be good," Sometimes present, might be informed and so interested, but it has been nothing more than a little money. "No good" not interested, don't want to be are rather against missions, etc. Just "no good" describes them.

In forming the groups EVERY woman is included. The size of the group depends on the number of women in the congregation. Equal numbers of each of these four kinds of women are grouped together under a good leader, either chosen from the group or appointed by the Executive Committee. Each group is given a number or a letter. As "Group One" or "Group A" etc. The Groups are formed by the Executive Committee.

Each group is then assigned the monthly meeting for certain months. "Group A" to have the meeting in January etc. The subjects to be those given in the WOMEN'S MISSIONARY MAGAZINE. No one out side of "Group A" is to have any part in the program. The president conducts the business and "Group A" is to have the program, devotional, prayer period, Bible study, discuss the subject by debate, outside speaker, papers, talks, presentation etc, etc, anything *but reading from the magazine.*

Every member of "Group A" is responsible for the advertising, the announcments, the attendance and the success of the program. Every member of other groups will be present to listen and plan what their Groups will do when there turn comes and all of "Group A" will be there to hear the program that the other Groups present.

This method has been adopted and tried and proven successful in scores of societies. Try it the coming year.

# THE THEOLOGY OF THE SONGS OF THE SOUTHERN SLAVE.

By H. H. PROCTER, D. D.

### THEIR BELIEF AS TO THE FUTURE

To the slave the future life was a necessity—heaven for the reward of the righteous, hell for the wicked. The gaining of heaven and the shunning of hell were the leading motives held out to men to repent. To this doctrine may be traced the element of utter worldliness apparent in their songs. It is a common saying among the ex-slaves of the older type: "You may have all the world, just so you give me Jesus." The profitableness of godliness for this life was not so prominent in their belief as was its profitableness for the life to come.

The slaves did not believe they were to be disembodied shades floating about in space, but real bodies with "a local habitation and a name." . . . . The golden shoes, the long white robe, the starry crown, these would not be worn by spirits, but by the resurrected and glorified bodies of the redeemed.

Their belief bears striking resemblance to passages in Peter and Revelations, which no doubt inspired the following fervid utterances:

"De Lord spoke to Gabriel:
Fare you well! Fare you well!

"De Lord spoke to Gabriel:
'Say, go look behind de altar,
Take down de silver trumpet,
Blow your trumpet, Gabriel.

"'Lord, how loud shall I blow it?'
'Blow it right calm and easy,
Do not alarm my people,
Tell dem to come to judgment;
Gabriel, blow your trumpet.'

"'Lord, how loud shall I blow it?'
Loud as seven peals of thunder!
Wake de sleepin' nations.'

"Den you see poor sinners risin,'
Den you see de world on fire;

"You see de moon a-bleedin,'
See de stars a-fallin,'
See de elements meltin',
Hear de thunder rumblin';
Earth shall reel and totter.

"Den you see the Christian risin',
Den you see de righteous marchin',
Dey are marchin' home to heaven.
Den you see my Jesus comin'
Wid all his holy angels,
Take de righteous home to heaven,
Dar dey live wid God forever."

The hope of immortality is prominent in these songs. Was there ever a Negro slave who did not believe in God? in heaven? in immortality? The grave was not life's goal; there was a life beyond unmeasured by the flight of years; there death was not known. God would

"Take the righteous home to heaven,
There they'll live with him forever."

Again, we observe the entire absence of the spirit of revenge in these songs. These songs comprised their whole public utterance. To read, to write, to make public address, these were denied the slave. Ignorance was the corner stone of slavery. Hence they sang their thoughts. Human nature must have an expression. Although these songs comprised, as I have said, the whole public utterance of a people for two and a half centuries, yet there cannot be found in them a single trace of ill-will! Does the world present a parallel to this? Compare this with the Psalms. David, oppressed by his enemies, called down fire, hail, and burning wind, to consume them from the very face of the earth. But no such speech as that ever fell from the lips of the typical American slave. He rested his case with God, to whom belongeth vengeance.

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**A HINDU TEMPLE**

**The idols shown are all worshipped. The men are the Priest's attendants to the temple.**